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HISTORICAL OUTLINE
OF THE
LIFE OF CHRIST.

W. A. Stevens

INTRODUCTION.

1. The purpose of the following pages is to systematize the contents of the four gospels considered as historical documents, to collect such material as shall assist in their elucidation, and thus to present in outline a delineation of the life of our Lord as seen against the background of contemporaneous history. The Outline will accompany as well as prepare the way for a comprehensive and constructive exegesis of the gospels. It will furthermore serve as a point of departure for study of that period of the New Testament history that begins with the book of Acts. It is understood now, better than formerly, that the acts and teachings of Christ must, in order to approximate to any just conception of their import, be studied *in situ*—that the methods and resources of historical criticism must be employed to interpret these in the same manner as any other events of a past age. The events of our Lord's life have moreover an organic unity and coherence of their own; to recover, if possible, their chronological order, to trace their progress, to detect their organic connections—these belong to the first and at the same time the most difficult problems of New Testament exegesis. In brief, then, our task is to study *the facts—in their order—in their historical relations.*

2. A "*Harmony*" *presupposed*. Almost the only sources for a life of Christ are the narratives of the four evangelists, the rest of the New Testament furnishing but little, and secular history not a single item of additional information concerning his earthly career. We assume the full and equal trustworthiness of the four gospels, and hence the ultimate possibility of their being combined into one consistent narrative. An outline such as is here contemplated postulates as approximately feasible the construction of a complete harmony of the gospels. In what is technically called a harmony, there are two purposes to be subserved. First, to bring together in a form convenient for comparison the different accounts of the same event. An exhibit for this purpose alone is more properly called a *synopsis*, and does not necessarily take for granted, as does a harmony proper, either the truthfulness of the accounts compared or their agreement with one another. Second, to arrange the contents of the gospels in definite chronological order, so as to form one consecutive, consistent narrative; in other words, from four memoirs to arrange the materials for a history.

3. *Theological science demands such an arrangement*. The impracticability of constructing a harmony of this latter sort has frequently been insisted on. "I regard it as a thing impossible," says Stier ("Words of the Lord Jesus," Introduction), "to construct a detailed historical harmony of the gospels;" the Holy Spirit "had something far better to teach us than merely when, and where, and with what relations one to another, this and that was spoken and done. Who ever asks with such fond pertinacity about the date of any saying of Plato or Goethe?" Alford takes a similarly narrow view of the function of Christian inquiry; as if, forsooth, progressive critical and historical exegesis were to be left to the labors of sceptics; he urges that "all attempts to accomplish this analysis in minute detail must be merely conjectural, and must tend to weaken the evangelical testimony rather than to strengthen it" (Prolegomena to the Gospels, chap. I., sect. VII.). Others, as De Wette and Meyer, assume that the gospels contradict one another in minor points and contain portions manifestly unhistorical; it follows as a matter of course that this latter class of writers scout the idea of a possible harmony.



It will be found that most of the objections urged either imply a denial of the inspiration of the gospel records or rest upon a mistaken conception of the relations of Christianity to history. Christianity is a historical fact. It refers to certain ancient records as authoritative, and thus impliedly demands the fullest investigation of their contents. It is true, the life and redemptive work of Christ are supernatural events, but not therefore events out of the plane of human history. On the contrary they form an essential part of history, woven into its very web and woof, so that without them it would be a chaotic maze. Christ not only became man, but entered into definite temporal, historical relations with men — was “found in fashion as a man.” Again, the incarnation in its broader sense is not a single event, but an organically adjusted series, and must be studied as such. Hence the science of theology no less than the science of history must recognize as one of its problems the construction of a historical harmony of the gospels.

4. *Will confirm faith.* So far from dreading that the faith of believers will be weakened by the attempt to recover in its order and in the fullest detail the history of our Lord's life and times, Christian scholarship is justified in the assurance that the result will signally confirm faith. It is at the present day less willing than ever to leave to the sceptical historian the work of a minute and exhaustive exploration among the foundations of Christianity. Historical exegesis has begun within the last half century a new advance movement on the very line taken by the leading historian among the New Testament writers, as indicated in his preface; namely, the *tracing out step by step* (παρηκολουθηκότι) of the events of our Lord's life as they had been related by the apostles to him and his readers, and thus the establishment of their *irrefragable certainty* (ἀσφάλεια). (See Luke 1:1-4.) Like him it will seek to plant the faith of its own and coming generations of believers on a solid foundation of historical evidence. Substantially the same is the explicitly asserted aim of the fourth gospel, “that ye may believe that Jesus is the Christ” (John 20:31), that gospel which is the chief source for the chronological data of our Lord's ministry. Strange that a Christian scholar can for a moment believe that a critical comparison and analysis of the four gospels is calculated to defeat this their original aim.

5. *The history of redemption to be rewritten.* Since 1835, when Strauss published his "Leben Jesu," theology has recognized the new task to which it is called. Not to defend itself against historical criticism, but to employ its methods, the methods of critical science, in the attainment of a positive and constructive result. To this task it is girding itself and collecting its resources. Availing itself of the materials afforded by modern research, it will rewrite "the history of redemption" — this one chapter of it at least — with the same high purpose as Jonathan Edwards, though from the lower point of view of human history. Materials for its use have been rapidly accumulating for the last half century: Textual criticism has met with great success in recovering the original text of the gospel records. New Testament philology has had newly found fragments of Hellenistic literature put into its hands; this science itself, indeed, has been transfused with new life under the influence of the modern science of language — comparative philology. Archæology has retraced the course of historical inquiry, calling to its aid the instruments and methods of modern science. The exhumation of buried cities, the examination of coins, of inscriptions and sculptures, topographical and geographical explorations on a scale never before attempted — these and kindred investigations are depositing their materials at the feet of the Christian science of history, to be employed by her in elucidating the life of Christ. Of conspicuous interest at the present time are the results of the systematic surveys and explorations conducted under the direction of the British "Palestine Exploration Fund" Society; to them will be added the still more recent discoveries east of the Jordan by American explorers.

6. *A danger.* Erasmus urged the reading of the Greek gospels upon the England of his own day with the words: "Were we to have seen him with our own eyes, we should not have had so intimate a knowledge as they give us of Christ." The importance to the Bible student of such a vivid realization of the human personality of Christ can hardly be overestimated. In aiming to obtain this vivid personal impression it is natural to render prominent the temporal and external relations of his life. But will not this tend to obscure its divineness? Will it not foster materialistic conceptions of the person of Christ? Did not he himself show beforehand the subordinate value of

his visible presence, and the expediency of his own departure, and does not Paul wish to leave behind forever his knowledge of Christ "according to the flesh," purposing to know him thus no longer? This danger should be clearly recognized. The editor of Lange's *Life of Christ*, Dr. Dods, says truly that "a life of Christ is in just so far imperfect as it effaces from our minds the distinct impression of divinity and humanity acting in one person." But the danger becomes slight if it be distinctly understood in advance that the science of history can never by itself furnish an answer to the central question of Christianity, Who is this Son of Man? and that its investigations are but preliminary to the doctrinal exposition of our Lord's own teachings. Those teachings, however, will be most clearly revealed to those who have in the light of history walked with the Teacher himself during those years of his ministry, especially if they have recourse to that other Teacher who bears the title, Spirit of Truth, that they may according to the promise be guided "into all the truth." And we remember that even those who at first found it difficult to recognize the divinity of that lowly life amid its rude and repellent surroundings could afterwards say: "And we beheld his glory, the glory as of the only begotten of the Father."

7. *Conditions not Causes.* A single suggestion may have place here, applicable indeed in all historical investigations and one that in our own day needs not unfrequently to be called to mind. Conditions are to be distinguished from causes. Our Lord's earthly life—his acts and teachings—were conditioned by the circumstances of race, physical geography, contemporary national and social life. But these latter are in no true sense historic causes of those redemptive manifestations. That life was not a result of them—not a development from them. Could it be the case with other lives, it could not be with his. It was not merely a Jewish Jeshua or Jesus who was reared among the hills of Nazareth, it was an Immanuel. That life was at every moment and in every act divine. Yet it was at every stage conditioned by the circumstances that enter as factors into all history. Thus the physical geography of Galilee and the history of its motley population are essential to a complete interpretation of the records of the Messianic ministry. Again, the Pharisaism of that age is a fact of immense significance to the student of

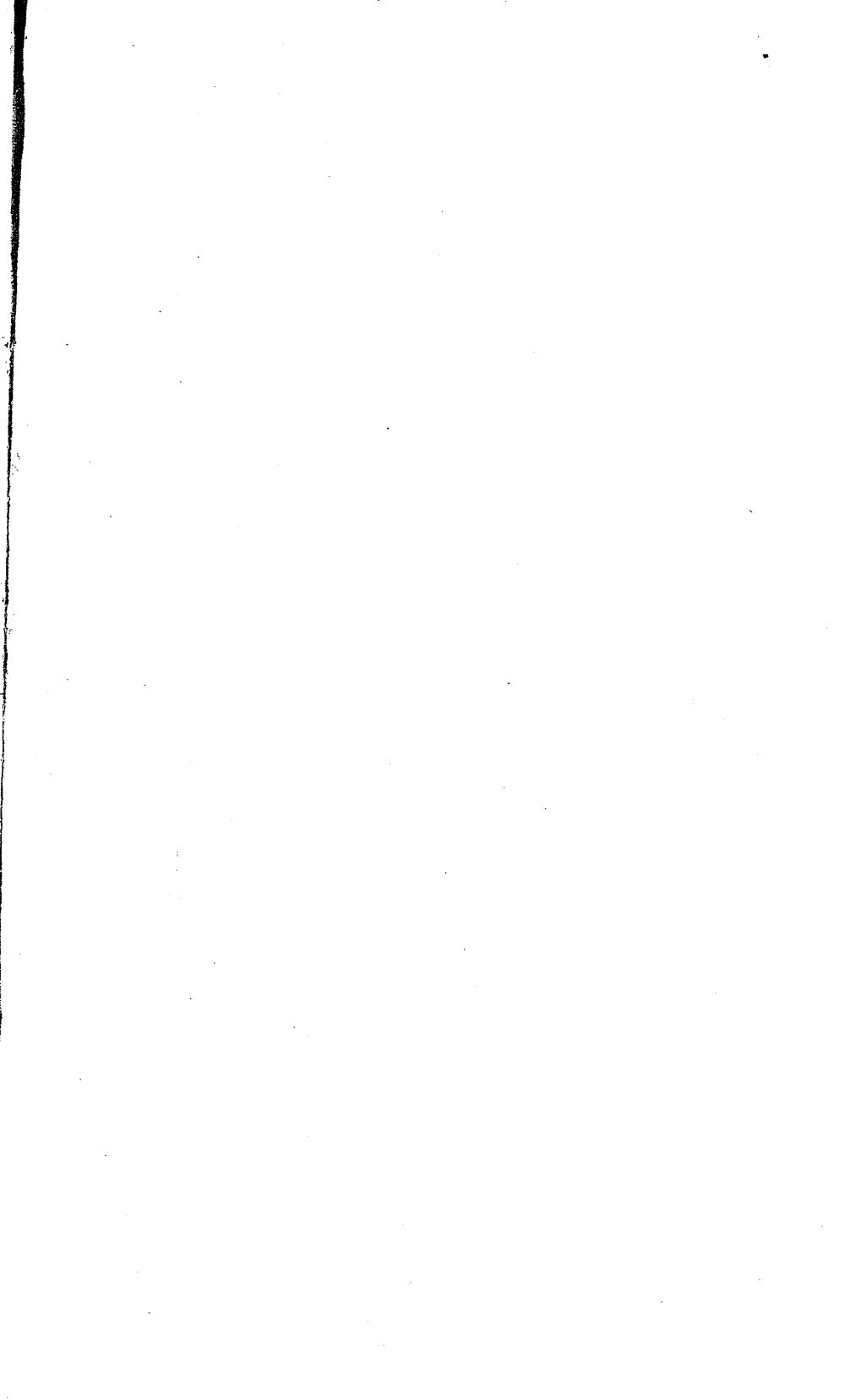
the New Testament ; in seeking for the import of our Savior's discourses the Rabbinic maxims and practice demand a consideration second only to the teachings of the Old Testament itself.

8. *Benefits of the study.* Some of these have already been incidentally alluded to, namely the confirmation of Christian faith by verifying in detail the evangelical records, and the more vivid conception thus obtained of the actual life lived by our Lord upon the earth. As to this latter, no one can doubt its healthful effect upon one's daily Christian experience. If association with the great minds of the past is one of the highest rewards of historical study considered as a means of personal culture, how infinitely instructing and ennobling must be the endeavor to live over in our thought the years of the Divine Teacher's life with men. How great also the instruction to be derived from a patient observation of the manner in which this absolutely sinless life was spent amid the limitations and obstacles incident to a human lot—how a holy soul adjusted itself to a sinful environment. We are expressly exhorted by the author of the Epistle to the Hebrews to make this a subject of thought, even the successful resistance to evil of him "who endured such contradiction of sinners against himself."

In the exegesis of each gospel as a book by itself this general historical view will be particularly helpful in ascertaining its structural lines, in apprehending more perfectly its individual features, and in determining its relation to the others. To take one instance only in illustration, it will aid us to account for the remarkable silence of the first three evangelists concerning our Lord's early Judean ministry, though it occupied nearly a fourth part of his entire public life.

The doctrinal teaching of the New Testament will also derive additional elucidation when Christ's life is seen as a progressive theophany, and his teachings as a gradual divinely adjusted revelation. The biblical theology of the New Testament finds its proper point of departure in the historical examination of the gospels.

Once more, it is a question of no little moment to the Christian thinker and to the Christian teacher set to expound and enforce the teachings of the gospel, in what way both within himself and in the largest number of other minds these teachings may be rooted most deeply in an intelligent personal



conviction. Few minds possess the constructive energy to frame or retain a system of thought so comprehensive as duly to exhibit the correlations of philosophy and theology—that most impressive of all the evidences addressed to the human intellect. But history, too, has its correlations—its providential adjustments on a scale large and impressive. I question whether there is any evidence of the truth of the Christian system that can be brought to bear upon the reflecting minds of our own day more convincing than that irresistible impression of reality, and hence of supernaturalness, derived from a view of the organic historical connections of the life of Christ. It is chiefly by means of these that all true history will finally attest itself. No counterfeit of it can make any permanent impression on the human mind.

There are few who may not, if they will bestow the pains that the quest demands, climb to that height whence the historic prospect unfolds itself. To all such there will come with fresh power the conviction that the Jesus of history is the Christ, the Son of the living God. Then the researches of criticism, however hostile their intent, may be viewed without apprehension—will rather be welcomed as contributing new materials for the progress of the truth.

9. *Order of events.* In determining the main chronological framework of the life of Christ the gospel of John is of necessity the chief authority. The order of events, also, as adopted in the following Outline, is that of the fourth gospel so far as they are there related. The order given in Mark is followed for the remainder, at least for those events common to the three synoptists. The reasons for this procedure may be found well stated in the general introduction to Gardiner's *Harmony*. In giving this preference to Mark Dr. Gardiner agrees with Stroud in his "*Harmony of the Four Gospels*," London, 1853; Robinson also follows this rule with few exceptions.

In the arrangement of those sections which are found only in Matthew and Luke harmonists differ widely. In the case of any important variations from Gardiner the reasons for the order I have adopted will be stated in the sections where they occur. Such variations have only been decided on after patient weighing of the historical evidence in each case. Most of them are to be found in the chapter treating of Christ's last ministry in Perea

and Judea, the period of which Luke is the leading historian.

As yet there are scarcely two harmonies that agree precisely in the details of arrangement, especially in bringing together the fragments of our Lord's discourses. For the present each one must be regarded as a chronological working hypothesis. On some minor points certainty may never be reached. Still the main framework coincides in many of the later harmonies. The researches of Edward Robinson in our own country, of Wieseler, Ebrard and Tischendorf in Germany, of Greswell and Stroud in England, have resulted in such a general convergence of opinion as bears notable testimony to the progress of Biblical science in this department and encourages still further endeavor.

Our subject will be treated of under the following general heads:

Birth and Early Years of Christ (Ch. I.).

From the appearance of John the Baptist to the First
Passover of Christ's Ministry (Ch. II.).

Early Ministry in Judea (Ch. III.).

Ministry in Galilee (Chs. IV.-VI.).

Last Ministry in Perea and Judea (Ch. VII.).

The Passion Week (Ch. VIII.).

From the Resurrection to the Ascension (Ch. IX.).

10. *Authorities and works of reference.* The following works are among those which in my judgment will be found of greatest use to the student in pursuing further inquiries upon the general historical connections of the subject. In citing these writers, when the writer's name only is given, reference is made to his work mentioned in this list. Other works of the same author will be cited by their titles.

Conder, Handbook of the Bible. New York, 1879.

Ebrard, Gospel History. Edinburgh, 1863.

Edersheim, The Temple; its Ministry and Services at the Time of Jesus Christ. London, 1874.

Ewald, History of Israel, Vol. V. London, 1874.

Hansrath, Nentestamentliche Zeitgeschichte, Erster Theil. Heidelberg, 1873. Now in course of translation under the title, History of the New Testament Times. London, 1878.

- Keim, Jesu von Nazara. 1867-1872. In course of translation ; the Eng. ed. will be cited so far as complete.
- Kitto, Cyclopædia of Biblical Literature. 3d ed., 3 vols. 1862.
- Lightfoot, J., *Horæ Hebraicæ*. 4 vols. Oxford, 1859.
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- Smith, Dictionary of the Bible. 4 vols., Amer. ed. edited by Prof. H. B. Hackett, D. D. 1867. Cited Dict. Bib.
- Smith, Student's New Testament History.
- Westcott, Introduction to the Study of the Gospels. Amer. ed. 1861.
- Wieseler, Chronological Synopsis of the Four Gospels. London, 1877. Translated from the German ed. of 1843.
- Wieseler, *Beitraege zur Wuerdigung der Evangelien*. 1869.

HARMONIES.

- Gardiner, Harmony of the Four Gospels in Greek. 1871.
- Robinson, Harmony of the Four Gospels in Greek. 1851.
- Strond, New Greek Harmony of the Gospels. 1853.
- Thomson, W., Table of the Harmony of the Four Gospels, in Smith's Dict. Bib., II. p. 951.
- Tischendorf, *Synopsis Evangelica*. 4th ed. 1870.

LIVES OF CHRIST.

- Andrews, Life of our Lord. 1864.
- Ellicott, Historical Lectures on the Life of Christ. 1869.
- Ewald, Life of Christ. Eng. ed. 1865.
- Farrar, Life of Christ.
- Geikie, Life and Words of Christ. London, 1877.
- Hanna, Life of Christ. 1869. Amer. ed. 1873.
- Lange, Life of Christ. (Amer. ed., 4 vols. Its paging corresponds with that of the Edinburgh 4 vol. ed.)
- Neander, Life of Christ. 1847. Amer. ed. 1858.
- Pressense, Jesus Christ, his Life and Work. Amer. ed. 1871.
- Thomson, W., Art. Jesus Christ, in Dict. Bib.

Works illustrative of the geography and natural history of the New Testament as well as of oriental manners and customs are already well-nigh innumerable, and the list lengthens month by month. The student who cannot have access to a library will find a digest of the most valuable information (up to the date of its publication) in Smith's Dictionary of the Bible. Stanley's Sinai and Palestine is valuable ; also Dr. W. M. Thomson's Land and the Book, of which a new and enlarged edition is promised. The publications already issued under the auspices of the British "Palestine Exploration Fund" Society, together with the forthcoming maps and memoirs, will be an important addition to the literature of this subject.

WM. ARNOLD STEVENS.

*Rochester Theological Seminary,
December 26, 1879.*

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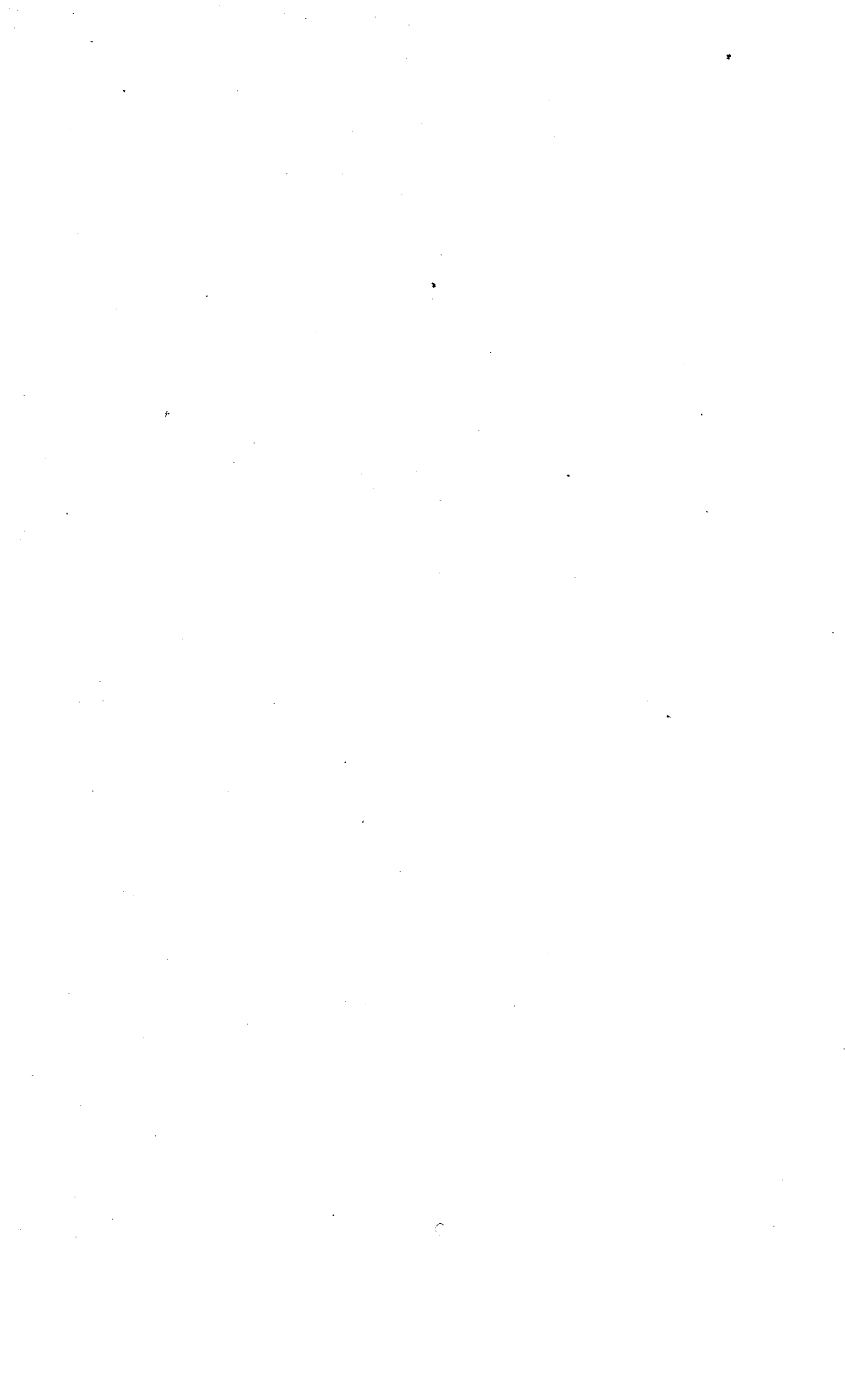
CHAPTER III.

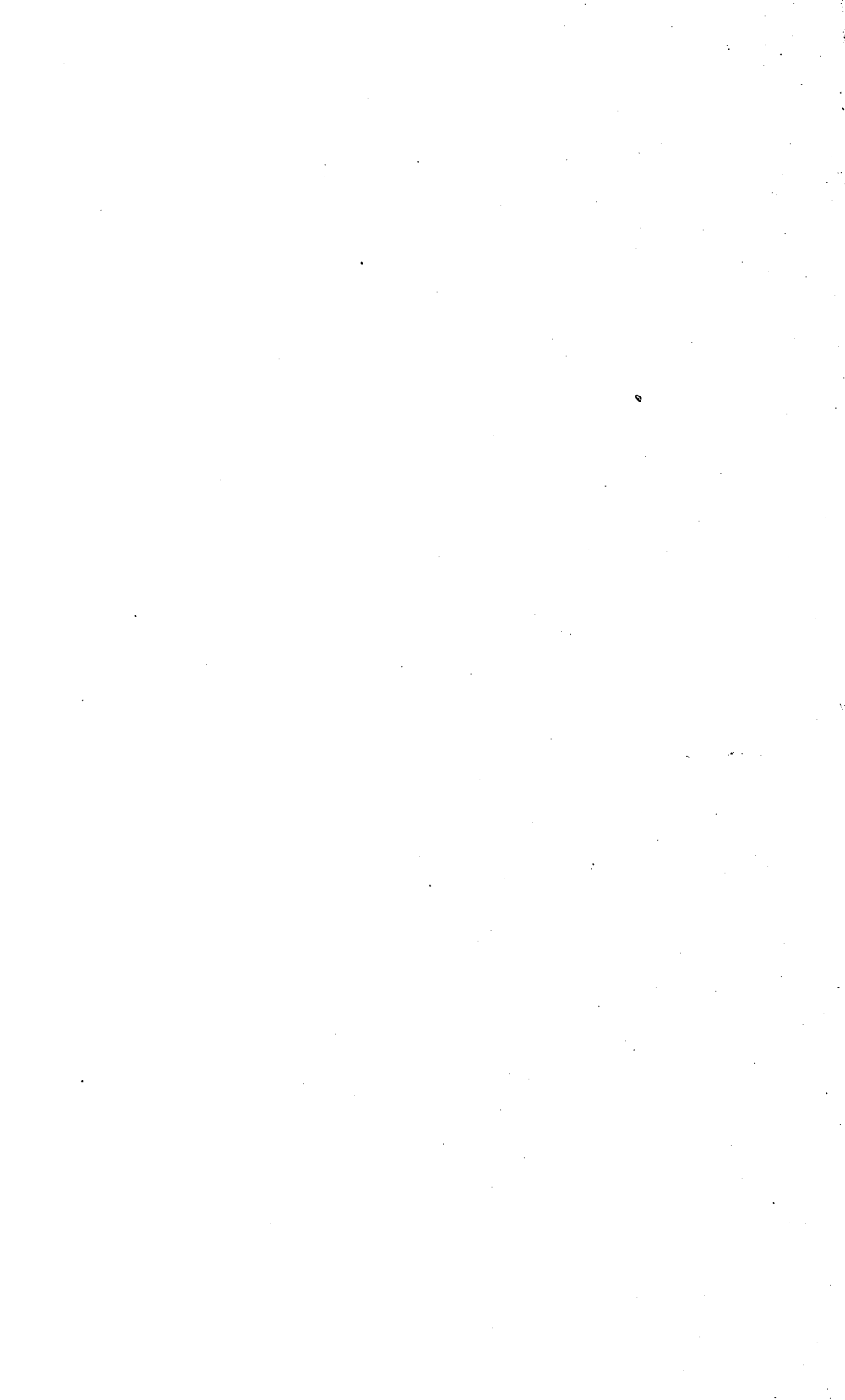
EARLY MINISTRY IN JUDEA.

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Narrated in John 2:13 — 4:42.

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about four months. *A.D.C. 780*

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3. First Rejection at Nazareth.

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4. Return to Capernaum.

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7. First Preaching Tour in Galilee.

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6. Departure from Judea.

Matt 4:12.

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John 4: 1-3.

7. The Woman of Samaria.

John 4: 4-42.

CHAPTER IV.

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1. Preliminary. *cf. Mt. 4:12, Mk. 1:14, Luke 4:14.*

2. Second Miracle at Cana of Galilee.

John 4: 43-54.

3. First Rejection at Nazareth.

Luke 4: 16-30.

4. Return to Capernaum.

Matt. 4: 12-17. In cap. 16 of Lange, and Joh. 4: 23-24 (P. 100).

Luke 4: 31.

5. Fishers of Men.

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6. A Sabbath in Capernaum.

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7. First Preaching Tour in Galilee.

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8. Healing of a Paralytic.

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9. Call of Matthew.

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10. Discourse on Fasting.

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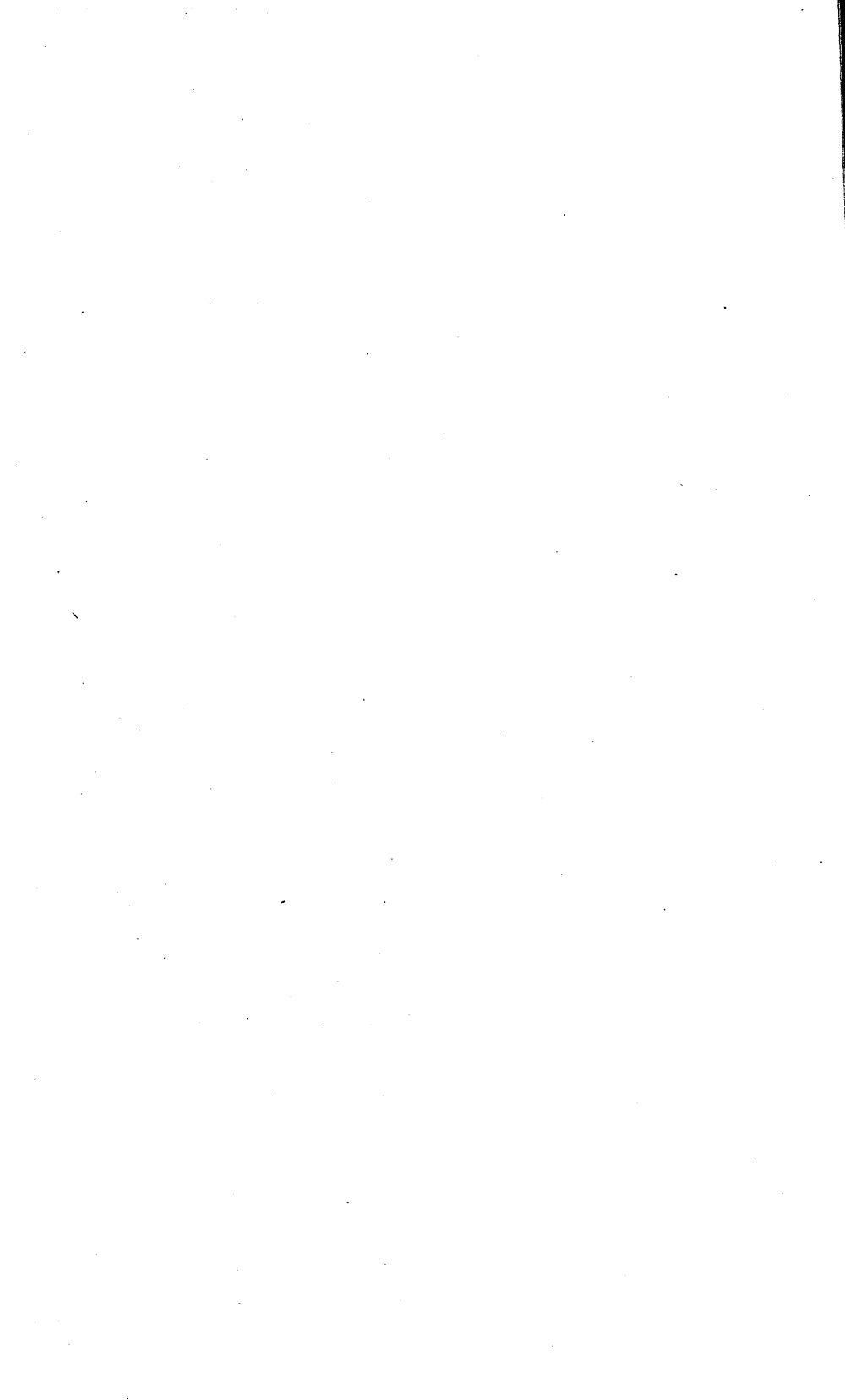
Luke 5: 33-39.

CHAPTER V.

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3. Healing of the Withered Hand.
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Matt. 12: 15-21. (Cf. 4: 24, 25.) Mark 3: 7-12.
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7. Healing of the Centurion's Servant.
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8. Raising of the Widow's Son at Nain.
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18. Second Rejection at Nazareth.
 Matt. 13: 54-58. Mark 6: 1-6.
19. The Twelve sent out.
 Matt. 9: 35-11: 1. Mark 6: 6-13.
 Luke 9: 1-6.
20. Death of John the Baptist.
 Matt. 14: 1-12. Mark 6: 14-29.
 Luke 3: 19-20.
 " 9: 7-9.
21. Feeding the Five Thousand.
 Matt. 14: 13-21. Mark 6: 30-44.
 Luke 9: 10-17. John 6: 1-14.
22. Walking upon the Water.
 Matt. 14: 22-36. Mark 6: 45-56.
 John 6: 15-21.
23. Concerning the Bread of Life.
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 Matt. 15: 1-20. Mark 7: 1-23.
3. First Preaching Tour in Northern Galilee.
 Matt. 15: 21. Mark 7: 24.
4. Daughter of a Syrophenician Woman healed.
 Matt. 15: 22-28. Mark 7: 24-30.

5. Deaf and Dumb Man healed.
Cf. Matt. 15: 29-31. Mark 7: 31-37.
6. Feeding of the Four Thousand.
Matt. 15: 29-39. Mark 8: 1-9.
7. A "Sign from Heaven" demanded.
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Death and Resurrection.
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12. Healing of the Demoniac Boy.
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14. Concerning Ambition, Offences, etc.
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15. Christ at the Feast of Tabernacles.
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John 8: 12-59.
19. Healing of a Man born Blind.
John ch. 9.
20. The Good Shepherd.
John 10: 1-21.



CHAPTER VII.

LAST MINISTRY IN PEREA AND JUDEA.

From the final departure from Galilee, early in November, A. D. 29, to the Triumphal Entry into Jerusalem, April 2, A. D. 30.

1. Preliminary. m.c. 1783
2. Final Departure from Galilee.
Luke 9: 51-56.
Cf. Matt. 19: 1, 2, and Mark 10: 1.
3. Answers to three Disciples — How to Follow Christ.
Matt. 8: 19-22.
Luke 9: 57-62.
4. Sending out of the Seventy.
Luke 10: 1-16.
Cf. Matt. 11: 20-24.
5. Return of the Seventy.
Luke 10: 17-24.
Cf. Matt. 11: 25-30.
6. The Good Samaritan.
Luke 10: 25-37.
7. A Visit to Bethany.
Luke 10: 38-42.
8. A Second Discourse on Prayer.
Luke 11: 1-13.
9. Dines in the House of a Pharisee.
Luke 11: 37-54.
10. Warnings against Hypocrisy.
Luke 12: 1-12.
11. Concerning Property.
Luke 12: 13-59.
12. Concerning the Galileans slain by Pilate.
Luke 13: 1-9.
13. A Woman healed on the Sabbath.
Luke 13: 10-21.
14. At the Feast of Dedication.
John 10: 22-42.
15. Journey continued in Perea.
Luke 13: 22-35.
16. In the House of a Chief Pharisee on the Sabbath.
Luke 14: 1-24.
17. Warning against Hasty Professions.
Luke 14: 25-35.

CHAPTER VII.

LAST MINISTRY IN PEREA AND JUDEA.

From the final departure from Galilee, early in November, A. D. 29, to the Triumphal Entry into Jerusalem, April 2, A. D. 30.

1. Preliminary. *Ann. C. 17 83*
2. Final Departure from Galilee.
Luke 9: 51-56.
Cf. Matt. 19: 1, 2, and Mark 10: 1.
3. Answers to three Disciples — How to Follow Christ.
Matt. 8: 19-22.
Luke 9: 57-62.
4. Sending out of the Seventy.
Luke 10: 1-16.
Cf. Matt. 11: 20-24.
5. Return of the Seventy.
Luke 10: 17-24.
Cf. Matt. 11: 25-30.
6. The Good Samaritan.
Luke 10: 25-37.
7. A Visit to Bethany.
Luke 10: 38-42.
8. A Second Discourse on Prayer.
Luke 11: 1-13.
9. Dines in the House of a Pharisee.
Luke 11: 37-54.
10. Warnings against Hypocrisy.
Luke 12: 1-12.
11. Concerning Property.
Luke 12: 13-59.
12. Concerning the Galileans slain by Pilate.
Luke 13: 1-9.
13. A Woman healed on the Sabbath.
Luke 13: 10-21.
14. At the Feast of Dedication.
John 10: 22-42.
15. Journey continued in Perea.
Luke 13: 22-35.
16. In the House of a Chief Pharisee on the Sabbath.
Luke 14: 1-24.
17. Warning against Hasty Professions.
Luke 14: 25-35.

18. Parables of Grace: the Lost Sheep, the Lost Drachma, the Prodigal Son.
Luke ch. 15.
19. Concerning the Use of Property, and other Duties.
Luke 16: 1—17: 10.
20. Raising of Lazarus.
John 11: 1—54.
21. The Ten Lepers.
Luke 17: 11—19.
22. Coming of the Kingdom.
Luke 17: 20—18: 8.
23. The Pharisee and the Publican.
Luke 18: 9—14.
24. Concerning Divorce.
Matt. 19: 3—12. Mark 10: 1—12.
25. Blesses Little Children.
Matt. 19: 13—15. Mark 10: 13—16.
Luke 18: 15—17.
26. The Rich Young Man.
Matt. 19: 16—20: 16. Mark 10: 17—31.
Luke 18: 18—30.
27. On the way from Ephraim discourses with the Twelve concerning his approaching Death.
Matt. 20: 17—28. Mark 10: 32—45.
Luke 18: 31—34.
28. Two Blind Men healed near Jericho.
Matt. 20: 29—34. Mark 10: 46—52.
Luke 18: 35—43.
29. Zacchæus.
Luke 19: 1—10.
30. The Ten Minæ.
Luke 19: 11—28.
31. In the House of Simon the Leper.
Matt. 26: 6—13. Mark 14: 3—9.
John 11: 55—12: 11.

CHAPTER VIII.

THE PASSION WEEK.

From the Triumphal Entry into Jerusalem, Sunday, April 2, A. D. 30, to the following Saturday, April 8.

1. Preliminary.



Sunday.

2. Triumphal Entry.

Matt. 21: 1-11.

Mark 11: 1-11.

Luke 19: 29-44.

John 12: 12-19.

Monday.

3. Cleansing of the Temple.

Matt. 21: 12-17.

Mark 11: 15-19.

Luke 19: 45-48.

Tuesday.

4. The Cursed Fig-tree.

Matt. 21: 18-22.

Mark 11: 12-14, 20-25.

5. Christ's Jurisdiction in the Temple Challenged.

Matt. 21: 23-27.

Mark 11: 27-33.

Luke 20: 1-8.

6. Parables: the Two Sons, Wicked Husbandmen, Marriage of the King's Son.

Matt. 21: 28-32, 33-44.

Mark 12: 1-12.

Luke 20: 9-19.

7. The Wise Answers — the Unanswerable Question.

Matt. 22: 15-46.

Mark 12: 13-37.

Luke 20: 20-44.

8. Great Discourse against the Pharisees.

Matt. ch. 23.

Mark 12: 38-40.

Luke 20: 45-47.

9. The Widow's Mite.

Luke 21: 1-4.

Mark 12: 41-44.

10. Greeks request an Interview.

John 12: 20-50.

11. Concerning the Last Things.

Matt. chs. 24, 25 and 26: 1, 2. Mark ch. 13.

Luke 21: 5-38.

12. Treachery of Judas.

Matt. 26: 3-5, 14-16.

Mark 14: 1, 2, 10, 11.

Luke 22: 1-6.

Wednesday.

13. At Bethany.

Thursday.

14. Preparations for the Passover.

Matt. 26: 17-19.

Mark 14: 12-16.

Luke 22: 7-13.

15. The Last Supper.

Matt. 26: 20-29.

Mark 14: 17-25.

Luke 22: 14-30.

John 13: 1-30.

16. Farewell Discourses with the Disciples.

Matt. 26: 30-35.

Mark 14: 26-31.

Luke 22: 31-38.

John 13: 31-17: 26.

Friday.

17. Gethsemane.

Matt. 26: 36-46.

Mark 14: 32-42.

Luke 22: 39-46.

18. The Arrest.

Matt. 26: 47-56.

Mark 14: 43-52.

Luke 22: 47-53.

John 18: 1-12.

19. The Trial.

Matt. 26: 57-27: 30.

Mark 14: 53-15: 19.

Luke 22: 54-23: 25.

John 18: 13-19: 16.

20. The Crucifixion.

Matt. 27: 31-56.

Mark 15: 20-41.

Luke 23: 26-49.

John 19: 16-37.

21. The Burial.

Matt. 27: 57-61.

Mark 15: 42-47.

Luke 23: 50-56.

John 19: 38-42.

Saturday.

22. The Sepulchre guarded.

Matt. 27: 62-66.

CHAPTER IX.

FROM THE RESURRECTION TO THE ASCENSION.

Sunday, April 9, to Thursday, May 18, A. D. 30.

1. Preliminary.

2. The Resurrection.

Matt. 28: 1-8.

Mark 16: 1-8.

Luke 24: 1-12.

John 20: 1-10.

3. Christ's Appearances in Judea.

Matt. 28: 9-15.

Mark 16: 9-14.

Luke 24: 13-43.

John 20: 11-29.

4. Appearances in Galilee.

Matt. 28: 16-20.

Mark 16: 15-18.

John 21: 1-24.

5. Ascension. Conclusion of the Gospel History.

Luke 24: 44-53.

Mark 16: 19, 20.

John 20: 30, 31.

" 21: 25.

HISTORICAL OUTLINE
OF THE
LIFE OF CHRIST.

CHAPTER I.
BIRTH AND EARLY YEARS OF CHRIST.

1. CONDITION OF THE JEWISH PEOPLE IN THE TIME
OF CHRIST.

At the close of the reign of Herod the Great the Jewish people were enjoying a considerable degree of prosperity. Herod's dominions extended from Arabia on the south to beyond Damascus and the mountains of Lebanon on the north, and eastward of the Jordan included a large portion of Syria. They were no longer an independent people; their king was of an alien race and held his provincial kingdom at the will of the Roman emperor. But in spite of oppressive exactions by both king and Roman authorities, added to the atrocious cruelties of the former, the Jews prospered beyond their neighbors. Their intelligence, wealth and influence were greater than at any previous time since the Return, five centuries before. Those who resided on their native soil were thrifty and industrious. The political convulsions of the age and their own commercial enterprise had carried great numbers away from their own land, forming the "Greater Palestine" of the Dispersion. These

Jews of the Dispersion were now found in all the mercantile centres of the empire. Already they were beginning to be the money-holders of the world. The Maccabean period had infused new vigor into the national life. A solid nucleus of the pure Hebrew stock still occupied their ancient inheritance on Jewish soil; and all alike, whether on native or alien soil, were waiting in patriotic hope and pride for the Messianic prince who should break the Roman yoke and establish a world-empire whose capital should be Jerusalem. The age, then, so far as the Jews were concerned, was one of external activity and enterprise, of social and religious ferment, and pre-eminently one of expectation.

Ewald says: "Nor may we overlook the fact that in spite of all its wide dispersion the nation still possessed a solid nucleus with a country of its own, and with this retained the possibility of every higher development and of the reparation of its injuries. More than five hundred years had elapsed since its second settlement, and during all this time this steadfast centre had withstood every fresh storm, had sent down its roots deeper and deeper, and spread out its branches wider and wider. The national contentment, also, its ingenuousness, its humor and cheerfulness, were still, when times were at all endurable, on the whole unbroken" (*Hist. of Israel*, p. 461).

Consult—Schürer, *Neutestamentliche Zeitgeschichte*. Part II. treats of "The Inner Life of the Jewish People in the Time of Christ."

Hausrath, *History of the New Testament Times*. London, 1878.

Döllinger, *Gentile and Jew*, Vol. II.

Ewald, *History of Israel*, Vol. V.

Stanley, *History of the Jewish Church*. Third Series; The Roman Period. Largely founded on Ewald.

Fisher, *Beginnings of Christianity*, Ch. VII.

Conder, *Judas Maccabæus*, Chs. I., II.

The leading contemporaneous authority is Josephus, who treats of this period both in the *Antiquities* and in the *Wars of the Jews*.

2. JOHN THE BAPTIST.

Luke 1: 1-25, 57-80.

The opening scene of the Messianic era was the appearance of the angel Gabriel to the priest Zachariah in the Temple (vv. 5-25). His message was the first evangel of the new era—the renewal, after an interval of four hundred years, of direct

Isaiah ch. 40. IV. 4. are useful, giving history of the rise of the
Idumean dynasty -
Ellicott, p. 54. foot note gives a good brief statement of the
state of preparation for Christ.

communication from God to his chosen people. It is in the Temple, "the centre of the old theocracy," that the first word of the New Covenant is uttered. Gabriel stood "as if he had just come out from the Most Holy Place, between the altar and the table of shew-bread, on the right side of the altar." "So far as we know," says Edersheim, "this was the first and only angelic appearance in the Temple."

All that is known further respecting the birth and early life of John is given in the latter part of the chapter cited at the head of the section (vv. 57-60, 80). His birth took place six months before that of Christ; the precise locality of his birth-place, "in the hill-country of Judea," is unknown; for various opinions see Andrews, pp. 46-48.

Consult — *Dict. Bib.*, Art. "John the Baptist."

Reynolds, *John the Baptist*. London, 1874.

Godet on Luke; also Olshausen.

Edersheim, p. 129, who describes the scene in the Temple.

Concerning Zachariah's inspired psalm of praise (vv. 68-79), see Lange, *Life of Christ*, Bk. II. Pt. II. sect. 6.

Cf. also *Outline*, II. 2, and the references there given.

3. THE ANNUNCIATION.

Luke 1 : 26-38.

Six months after the date mentioned in v. 24 the angel Gabriel enters Nazareth, bringing a message to her who was to be the mother of our Lord. It is thus given by Luke :

"Hail, highly favored one! The Lord is with thee. And she was troubled at the saying, and was considering what this salutation meant; and the angel said to her: Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb and bear a son and shalt call his name Jesus. He shall be great and shall be called the son of the Highest, and the Lord God shall give to him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

"And Mary said to the angel, How shall this be, since I know not a man? And the angel answered and said to her: *The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee. Wherefore the holy one that is to be born shall be called the son of God. And behold, Elisabeth thy*

kinswoman, she also hath conceived a son in her old age, and this is the sixth month with her who was called barren. For nothing will be impossible with God."

Mary's reply was: "Behold the handmaid of the Lord; let it be to me according to thy word." Here Godet remarks: "God's message by the mouth of the angel was not a command. The part Mary had to fulfil made no demands upon her. It only remained, therefore, for Mary to consent to the consequences of the divine offer. She gives this consent in a word at once simple and sublime, which involved the most extraordinary act of faith that a woman ever consented to accomplish." *

Afterwards another angel, not named, made a similar announcement to Joseph in a dream (Matt. 1: 18-25): "*Joseph, son of David, fear not to take to thee Mary thy wife; for that which is conceived in her is from the Holy Spirit. And she shall bear a son and thou shalt call his name Jesus, for he shall save his people from their sins.*"

4. MARY VISITS ELISABETH.

Luke 1: 39-56.

After the departure of the angel Mary hastens into Judea to visit her kinswoman (*συγγενίς*), Elisabeth. If Hebron was the "city of Judah" named, the journey would have taken three or four days. "There she finds, and there, as Luke especially notices, she *salutes* the future mother of the Baptist. That salutation, perchance, was of a nature that served under the inspiration of the Spirit, in a moment to convey all. Elisabeth, yea, and the son of Elisabeth, felt the deep significance of that greeting. The aged matron at once breaks forth into a mysterious welcome of holy joy, and with a loud voice, the voice of loftiest spiritual exaltation, she blesses the chosen one who had come under the shadow of her roof, adding that re-assurance which seems to supply us with a clew to the right understanding

* See further in Godet on Luke, *ad loc.* But his interpretation of the aorist *γένειτο* in Mary's reply is not warranted by Greek usage. "The evangelist shows his tact in the choice of the aorist *γένειτο*. The present would have signified, 'Let it happen to me at this very instant!' The aorist leaves the choice of the time to God." Neither of these tense-forms has the meaning here assigned to it. Cf. the notes on "Tenses and Moods in N. T. Greek," §13.

For statement of various opinions respecting
the date of Christ's birth see Anderson p. 14.

They range from 747 - 753, but few put it later than 750.

See article by Prof. Sattler of Munich among clippings "Biblical Questions",
who attempts to prove 749 from the canon - also reply by Prof. Stebbins.

of the whole, 'and blessed is she that believed; for there shall be a performance of those things which were told her from the Lord'" (Ellicott).

Verses 46-55 contain Mary's exultant song of praise. Says Schaff: "The *Magnificat* of Mary (so-called from the old Latin version: *Magnificat anima mea Dominum*) and the *Benedictus* of Zachariah (so-called from its beginning: *Benedictus Dominus Deus Israel*) are the Psalms of the New Testament and worthily introduce the history of Christian hymnology. They prove the harmony of poetry and religion. They are the noblest flowers of Hebrew lyric poetry, sending their fragrance to the approaching Messiah. They are full of reminiscences of the Old Testament, entirely Hebrew in tone and language, and can be rendered almost word for word" (Lange's *Comm.*, *ad loc.*).

Godet on Luke.

Ellicott, *Life of Christ*, pp. 60-64.

Pressensé, *Jesus Christ*, pp. 21-23.

5. BIRTH OF JESUS.

Matt. 1: 18-25; Luke 2: 1-7.

It is mainly from Luke that we learn the facts of our Lord's birth. The sacred record has not preserved the exact date. It was in the reign of the emperor Augustus; Herod was King of the Jews; Publius Sulpicius Quirinus about this time became governor (*ἡγεμών*) of the province of Syria. Whether it was a few weeks only, or a number of months before the death of Herod, chronology has as yet been unable to determine. The lines of evidence, however, have been converging more and more closely toward the date for which Wieseler argues — the year of Rome 750, in the month of February. This may be considered the latest limit; some who accept his general conclusions place it from one to two months earlier. Following Wieseler, the date would be, in the reckoning of the current calendar, the month of February, B. C. 4.

Consult — Wieseler, Ch. II.; also his *Beiträge zur Würdigung der Evangelien*, pp. 160 *seq.*

Zumpt, *Annales Veterum Regnorum et Populorum*, p. 136.

Andrews, pp. 1-22.

According to Lichtenstein (Herzog's *Encyclopädie*), June or July, B. C. 5.

About this time the temple of Janus at Rome was closed. Hence Milton's mention of the "universal peace through sea and land."

“No war, or battle’s sound,
 Was heard the world around;
 The idle spear and shield were high up hung;
 The hooked chariot stood
 Unstain’d with hostile blood;
 The trumpet spake not to the armed throng;
 And kings sat still with awful eye,
 As if they surely knew their sovran Lord was by.”

Luke 2:2 may properly be rendered: “This was the first enrolment made while Quirinus was governor of Syria.” The T. R. has the article before ἀπογραφῆς, but Tisch. and Treg. follow the oldest MSS. in omitting it. On the chronological difficulties arising from this verse, of which the most has been made by critical objectors from Strauss down to Keim, the main ground of objection, it will be observed, being the absence of confirmatory data in other histories,—see Wieseler, Eng. ed., as cited above; also Godet and Alford *ad loc.*

6. ANNOUNCEMENT TO THE SHEPHERDS.

Luke 2: 8-20.

On the same night the birth is proclaimed by an angel to a company of shepherds in the neighborhood of Bethlehem. Amid the outshining glory of the Lord, “the angel said to them: *Fear not, for behold I bring you glad tidings of great joy that shall be to all the people—that to you has been born this day in the city of David, a Saviour who is the Christ, the Lord. And this shall be the sign to you: you shall find a babe wrapped in swaddling clothes, in a manger.*”

Suddenly appeared a vast angelic choir, “praising God and saying: *Glory to God in the highest and on earth peace among men of (his) good-pleasure*” (ἐν ἀνθρώποις εὐδοκίας).

Luke further narrates (vv. 16-20) the visit of the shepherds to the manger and the effect produced by their testimony.

7. CIRCUMCISION AND PRESENTATION IN THE TEMPLE.

Luke 2: 21-38.

On the eighth day Jesus was circumcised, thus coming formally “under the law” (Gal. 4: 4). On the fortieth day his parents presented him in the Temple, complying with the further requisition of the law. The ransom-money for a first-born son was five shekels (Numb. 18: 16). The sacrifice for the mother in fulfilling the ceremony of purification was a lamb and a turtle-dove; but to the poor the option was allowed of offering two doves or pigeons (Lev. 12: 6, 8), and of this privilege the parents of Jesus availed themselves. He who was rich had for our sakes become poor.

Respecting the exact time at which Herod's reign began
see Jor. Ant. 14. 14. 5, 14. 16. 4. From the former
it appears that he was declared King by the Romans
714 A.U.C = 40 B.C., but no intimation of the
time of the year ~~can~~ is given. From the latter
it appears that he captured Jerusalem ~~and~~
(shortly after securing the death of Antigonus) in
714 A.U.C = 37 B.C. It also appears from the
latter passage that Josephus regarded the
fall of Jerusalem to have occurred on the
day of Abomination, in the Autumn. Schürer
I. I. 398 f. argues that Josephus tho' misunder-
standing of his sources fell into error here,
and that in fact the fall of Jerusalem occurred
in July 717 A.U.C = 37 B.C. How does this
affect the reckoning of Christ's birth? If we
suppose that Josephus counted Herod's year
from Nisan 1st to Nisan 1st it does not
affect it at all. It is possible that Josephus
when giving the year of Herod had in
mind what he here says that Herod
took Jerusalem in Autumn. It is pos-
sible that he did not but reckoned from
the true time in July (?). ~~In either case~~
he would count Herod's first year as
ending Nisan 1st 715 A.U.C = 36 B.C.

Herod = 360

"On bringing her offering, she would enter the Temple through 'the gate of the first-born,' and stand in waiting at the gate of Nicanor, from the time that the incense was kindled on the golden altar. Behind her, in the Court of the Women, was the crowd of worshippers, while she herself, at the top of the Levites' steps, which led up to the great court, would witness all that passed in the sanctuary. At last one of the officiating priests would come to her at the gate of Nicanor, and take from her hand the 'poor's offering,' which she had brought. The morning sacrifice was ended; and but few would linger behind while the offering for her purification was actually made. She who brought it mingled prayer and thanksgiving with the service. And now the priest once more approached her, and, sprinkling her with the sacrificial blood, declared her cleansed. Her 'first-born' was next redeemed at the hand of the priest, with five shekels of silver; two benedictions being at the same time pronounced, one for the happy event which had enriched the family with a first-born, the other for the law of redemption. And when, with grateful heart, and solemnized in spirit, she descended those fifteen steps where the Levites were wont to sing the 'Hallel,' a sudden light of heavenly joy filled the heart of one who had long been in waiting 'for the consolation of Israel'" (Edersheim, pp. 302, 303).

"These twain as one
Fast by the altar and in the courts of God
Led a long age in fair expectancy.
For all about them swept the heedless folk,
Unholy folk and market merchandise,
They each from each took courage, and with prayer
Made ready for the coming of a King."

—F. W. H. Myers.

A noteworthy feature of the narrative is the prophetic utterances of Simeon and of Anna. The aged priest foretells a rejected and a suffering Deliverer, and beholds the triumphs of the gospel among the Gentiles.

8. THE MAGI.

Matt. 2:1-12.

Now for a moment the life of the infant Saviour touches the political history of the time. He is heard of as the heir to the throne occupied by Herod. The report is brought to the capital,

and finds its way to Herod himself, that a descendant of David has been born who will be put forward as the true King of the Jews. This report does not emanate from Bethlehem: it is brought from some land of the East, Arabia perhaps, by a company of Magi or astrologers, to whom it has come from a supernatural source (vv. 1-12).

It is worthy of note that among the events of our Lord's life this is the first recorded by Matthew, and that he alone has preserved for us the account. To that evangelist Jesus was evermore and pre-eminently King, and the adoration of the Magi fitly occupies a prominent place in his history. Now for the first time, we observe also, Christ receives worship from Gentiles.

On Herod, read Josephus, *Antiquities*, Bks. XIV.—XVII.; *Wars of the Jews*, Bk. I.

Ewald, *History of Israel*, Vol. V. pp. 406-449: cf. also Hausrath, Vol. I., and Stanley, *History of the Jewish Church*, Third Series.

Concerning the Magi see Art. in *Dict. Bib.*, with the references there given.

The Jewish Sanhedrim, here mentioned (v. 4) for the first time in the New Testament, will be treated of in a subsequent chapter.

Kepler's theory that the star in the east was a conjunction of the planets Jupiter and Saturn, and Wieseler's, that it was a comet said to have been seen by Chinese observers in the year of Rome 750, alike fail to satisfy the conditions of the narrative. "The whole tenor of Matthew's narrative," as Andrews remarks, "points strongly to some extraordinary luminous appearance in the form of a star, which having served its purpose of guiding the Magi to Jesus, vanished forever."

See Andrews, first chronological essay, on the "Date of the Lord's Birth." Cf. also *Dict. Bib.*, Art. "Star of the Wise Men."

9. FLIGHT INTO EGYPT.

Matt. 2: 13-23.

This section records the circumstances of the flight into Egypt, by which the safety of the infant Jesus was secured,—the murder by Herod of the young male children in Bethlehem and its neighborhood,—the return of the family to Nazareth, their future home (vv. 13-15, 16-18, 19-23).

Egypt was thickly settled with Jews. Tradition makes the place of their sojourn to have been Matarsa, or Metariyeh, a village not far from Leontopolis, between the latter and Cairo. In that case the journey would have occupied hardly less than ten or twelve days.

Joseph- Antig. 17.6.5 + 17.8.2 .

No other historian mentions the murder of the children. The silence of Josephus has occasioned surprise on the part of some, a needless surprise, if we consider the number and nature of the omissions in his accounts of his own times. It is also to be remembered that this was but one in the long list of Herod's atrocities. The man who had tortured women upon the rack, and in order to make his death an occasion of sincere mourning throughout Judea had imprisoned in the Hippodrome at Jericho prominent Jews from every town and village with orders that they should be instantly slain after his death, would not have hesitated to protect his throne by the murder of the children in the neighborhood of a single village. If performed by stealth, as Lange supposes, it would have been still less likely to become notorious. (On this subject see Farrar, Ch. IV.)

Archelaus inherited his father's cruelty. Josephus refers to a single act at the beginning of his reign as a specimen, the slaughter in the precincts of the Temple of three thousand of his own countrymen. There was thus sufficient reason apart from the divine command, to induce Joseph to take up his residence in Nazareth, though it would seem to have been his previous intention to make Bethlehem his home.

Much difference of opinion prevails as to the length of this sojourn in Egypt. Assuming, as we have done, that the birth took place but a few weeks or months before Herod's death, which was about the beginning of April, it would seem likely that the stay in Egypt was not of many months duration. They probably returned in the spring or early summer of the same year.

10. CHILDHOOD OF JESUS.

Luke 2: 39, 40.

Not a single act of Christ's early childhood is related by the evangelists. Until he enters his thirteenth year the entire record is comprised in the single sentence: "*And the child grew and gained strength, becoming full of wisdom; and the grace of God was upon him*" (Luke 2: 40).

"Apocryphal literature has evinced a great predilection for this period of the history of Jesus, just because it has been left in the shade by the Gospel. We shall imitate the sacred reserve. It is certain that the childhood of Christ forms no exception to

the law of slow and gradual progress. 'The child,' says Luke, 'grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.' Thus did Jesus pass through the obscure period in which thought and consciousness are yet dormant. Evil alone had no growth within him; nothing tarnished the exquisite purity of his soul. He never for an instant ceased to be one with his Father; his heart opened as spontaneously to the life divine, as his lungs breathed the vital air. Externally, nothing seems to have distinguished him from other children, at least in the eyes of those who did not, like Mary, lift the veil of humility which concealed his inner life. If it had been otherwise, it would be impossible to explain the persistent unbelief of his kinsfolk and neighbors. He did not assume the prophet, nor ever assert a precocious independence. As a child, he perfectly fulfilled the duties of his age, which may be summed up in submission to the heads of the family. 'Thus,' says Irenæus, 'he sanctified the period of childhood by passing through it.'

"There is every reason to suppose that he grew up in the workshop of Joseph, and labored with his own hands. If he attended the elementary schools in which the young Jews were initiated into holy studies, he kept aloof from those of the Rabbis; to frequent these he must have quitted Nazareth; and what would they have taught him? What had he to do with that scholasticism, the painful framework of which he was to destroy with a breath? His teaching shows how deeply he was versed in the sacred literature of his people; there he found, as it were, his spiritual patrimony; the divine words were the food of his soul and reached to its very depths. The soft and lovely scenes of nature which surrounded him were also a holy book, in which he read the name of his Father; he grasped in all its depths the harmony which exists between the revelation of earth and that of heaven. Nazareth is one of the sweetest sites in Palestine. St. Jerome rightly calls it the flower of Galilee, and compares it to a rose opening its corolla. It does not command a landscape like Bethlehem; the girdle of hills which encloses it makes it a calm retreat, the silence of which is still in our day broken by the hammer and chisel of the artisan. The child Jesus grew up in the midst of a thoroughly simple life, in which a soul like his might best develop its harmonies.

Mander, 5.23- 7/1-30-32. "Consciousness of Meekness."

He had only to climb the surrounding heights to contemplate one of the finest landscapes of the Holy Land. At his feet lay the plain of Jezreel, tapestried with myriad flowers, each one more beautiful than Solomon in all his glory. Its boundaries were Tabor and Carmel, whence echoed the voice of Elijah; Lebanon rose on the horizon, and the chain of Hermon confronted with its snowy summits the mountains of Moab, while afar off glimmered the Great Sea, which outlying all national barriers seemed to open to Jesus that world which he came to save. Living in communion with nature, he learned to know her well. From her he gathered those expressive illustrations which he afterwards scattered broadcast over his discourses, and which make his parables such fresh and living pictures" (Presense, *Jesus Christ, his Life and Work*).

11. VISIT TO JERUSALEM.

Luke 2: 41-50.

This incident related by Luke occurred, if we continue to follow Wieseler's reckoning, in the year of Rome 762, A. D. 9. Jesus had then just entered his thirteenth year. At that age a Jewish boy first became legally responsible, and was called "a son of the law." The fidelity of the parents of Jesus in the observance of the law has already been repeatedly mentioned by Luke (Luke 2: 21-24, 39, 42). It is generally assumed that this was Christ's first attendance at the Passover; but, as Alford suggests, there is nothing in the narrative implying this.

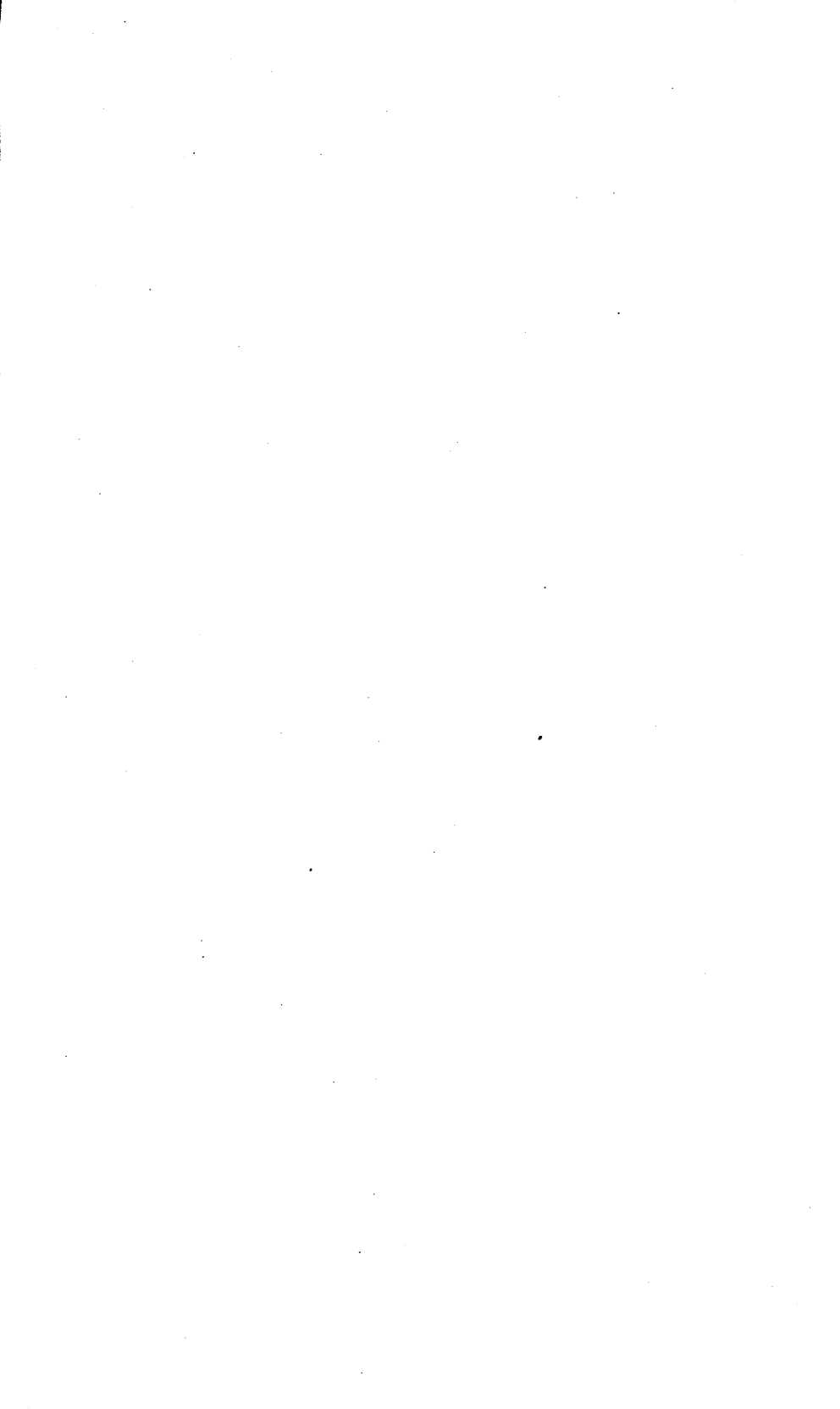
The seven days' festival over, the vast multitude, numbering its millions, began to break up into homeward bound caravans. How easily the boy Jesus could be lost sight of in such a scene of confusion, it is not difficult to imagine. The caravan for Nazareth would likely start, in accordance with Eastern custom, towards the close of the day. On the first day of such a journey, says Dr. Hackett, "it is not customary to go more than six or eight miles, and the tents are pitched for the first night's encampment, almost within sight of the place from which the journey commences" (*Scripture Illustrations*, 12). It was then that Jesus was missed.* The next day was spent in the search. On the third he was found.

* Not after an entire day of traveling, as Farrar seems to suppose.

One of the meeting places of the Sanhedrim, as well as of the Rabbis when giving instruction in the law, was the hall called Gazzith—"the hall of square stones"—on the southern side of the Court of the Priests. Here, it is not unlikely, Jesus was found, astonishing all the beholders by the understanding shown in his questions and answers. Here, then, were uttered his first recorded words: "*Why is it that you were seeking me? Did you not know that I must be in my Father's house?*" (ἐν τοῖς τοῦ πατρὸς μου). (Cf. Grimm, *Lexicon Nov. Test.*, ὁ, ἡ, τό, II. 9. b; also Meyer and Godet *ad loc.*)

Concerning the Passover Festival, here mentioned for the first time in the New Testament, Edersheim says:

"We can form a sufficiently accurate idea of all the circumstances attending it at the time of our Lord. On the 14th of Nisan every Israelite who was physically able, not in a state of Levitical uncleanness, nor further distant from the city than fifteen miles, was to appear in Jerusalem. Though women were not legally obliged to go up, we know from Scripture and from the rules laid down by the Jewish authorities, that such was the common practice. Indeed it was a joyous time for all Israel. From all parts of the land and from foreign countries the festive pilgrims had come up in bands, singing their pilgrim psalms, and bringing with them burnt- and peace-offerings, according as the Lord had blessed them; for none might appear empty before him. How large the number of worshippers was, may be gathered from Josephus, who records that, when Cestius requested the high-priest to make a census, in order to convince Nero of the importance of Jerusalem and of the Jewish nation, the number of lambs slain was found to be 256,500, which at the lowest computation of ten persons to every sacrificial lamb, would give a population of 2,565,000, or as Josephus himself puts it, 2,700,200 persons, while on an earlier occasion (A. D. 65) he computes the number present at not fewer than three millions. Of course many of these pilgrims must have camped outside the city walls. Those who lodged within the walls were gratuitously accommodated, and in return left to their hosts the skins of the Passover lambs and the vessels which they had used in their sacred services. In such festive 'company' the parents of Jesus went to, and returned from this feast 'every year,' taking their 'holy child' with them, as soon as he had attained the proper



age and become a 'son of the law,' on which occasion he remained behind, 'sitting in the midst of the doctors, both hearing them and asking them questions'" (*Temple*, etc., p. 183).

12. RECORD OF EIGHTEEN YEARS.

Luke 2: 51, 52.

For the next eighteen years we learn no more of Jesus or of the home in Nazareth, save the following brief sentences, with which Luke closes the first division of his history: "*And he went down with them and came to Nazareth, and was subject to them. And his mother was keeping all these sayings in her heart. And Jesus went on increasing in wisdom, in stature, and in favor with God and man*" (Luke 2: 51, 52). To this may be added one word from Mark 6: 3, "*the carpenter*" (ὁ τέκτων). "*Is not this the carpenter?*" his townsmen indignantly exclaimed the second and last time that Christ asserted his claims in their synagogue and was rejected.

Joseph, it is generally supposed, died soon after the visit to Jerusalem related above. He is not again mentioned. Jesus, no doubt, during most of his life wrought at his father's trade. According to early tradition he was a maker of plows and yokes. It may not be amiss to ponder in silent hours upon those silent years of young manhood whose brief history is growth, obedience, labor.

13. THE GENEALOGIES.

Matt. 1: 1-17; Luke 3: 23-38.

These are in many respects passages of extraordinary interest. They deserve, especially on the part of the historical student, more attention than they ordinarily receive. They clearly show, for one thing, that the gospels were designed to be histories, to be read and interpreted as such — not dogmatic or controversial treatises, nor on the other hand memoirs chiefly devotional and ethical in their aim. They form an integral and important part of works written, as indeed we are distinctly informed was the case with Luke's gospel, to plant the faith of early believers in Christ upon a permanent basis of historical evidence. As to the genealogical document which introduces Matthew's narrative, it establishes on the unquestioned evidence of ancient registers

the validity of Christ's claim to the Messianic throne, being, as he was, the legal son of Joseph, who was the descendant of David.

Cf. Olshausen, *Commentary*, Vol. I. pp. 171, 172.

Lange, *Life of Christ*, Bk. III. Pt. I. sect. 2. Lange's discussion is suggestive, but needs to be read with discrimination.

(1) Is that given by Luke another genealogy of Joseph or one of Mary?

For the former view, see Hervey, *Genealogies of our Lord and Saviour Jesus Christ*. He is also the author of the article in *Dict. Bib.* on the subject. Also, Mill, *On the Mythical Interpretation of the Gospels*, Ch. II. Of the same opinion are Meyer, Bleek, Alford, Ellicott (see p. 99, note), and perhaps a majority of recent English scholars.

For the view that Luke records the genealogy of *Mary*, see Andrews, pp. 55 *seq.*—a candid and dispassionate presentation of the question, with references to authorities. It is also favored by Robinson and Gardiner in their *Harmonies*, by Godet, Plumptre, Lange, Olshausen, Ebrard, and many.

So far as the exegesis of Luke 3:23 is concerned, it tends in my opinion to establish the latter position—that Luke records in Jewish style the lineage of Jesus on his mother's side. See Godet *ad loc.* and Andrews, pp. 56–58.

(2) Was Christ a descendant of David through Mary?

This question may be discussed independently of the preceding. There is no decisive scriptural proof for the affirmative (if the testimony of Luke's genealogical record be left out of the account), yet many passages seem to imply it, and from the earliest times it has been generally believed. See Andrews, pp. 52–55.

14. HISTORY OR FABLE?

The sources of the history as thus far related are the opening chapters of Matthew and Luke—the first two chapters of each. No reflecting reader of these four chapters can fail to be struck with the predominance in them of the supernatural element. We meet not one miracle—the Incarnation—but many; angelic announcements, supernatural guidance by a star, prophetic and inspired utterances. They belong to a supernatural order of things; they are special divine interpositions connected with the revelation of new moral and religious truth, and in pursuance of an unfolding moral plan. Among the incidents in this series we may note:

(1) The angelic messages to Mary and Joseph.

(2) The proclamation to the shepherds.

(3) The Magi receive notice of the Messianic advent by a star and are afterwards warned in a dream not to return to Herod.



(4) Joseph receives three messages in dreams; the first directing him to flee into Egypt,—the second, to return, Herod being dead,—the third, to make Nazareth his home. The first two of these, it is mentioned, were brought by angels.

(5) Certain inspired, prophetic utterances are mentioned by Luke, of which four are more or less fully recorded: of Elisabeth, mother of John the Baptist (Luke 1: 41-45); the song of Mary (Luke 1: 46-55); of Zachariah upon the birth of John (Luke 1: 68-79); of Simeon in the Temple (Luke 2: 29-35).

This Outline proceeds on the supposition that these are facts of equal historical trustworthiness with those subsequently related by the evangelists—that they bear the stamp of reality, are attested by the best possible historical evidence, are in harmony with the other events of the series, and finally, that they cannot be rejected without invalidating the claim of the gospels to be considered trustworthy records. It is not our purpose to discuss the question at length, but rather to insist on the fact, proof of which may be found elsewhere, that if these gospels are histories at all, these four chapters are also history, not traditional tales in which fact has been interwoven with legend, and poetic aspiration been mistaken for reality. For there are portions of these chapters that are still left as trophies in the hands of rationalist historians and critics by Christian writers who yet have little sympathy with the rationalizing temper and aims. Meyer, for instance, says: "The truth of the narrative of the Shepherds and the Angels lies in the realm of the ideal, not in that of historical reality, although Luke reports it as an actual event." Even Lange, in his profound and masterly exposition of the life of Christ, skims lightly over this section as if hesitating to throw it into the bold objective relief that marks the original narrative. But the words of Neander apply to this as well as to other similar passages in the New Testament narrative: "The divine purpose in the supernatural conception of Jesus could not have been accomplished without some providential forewarnings to his parents; nor could these intimations of the certainty of the approaching birth of the theocratic King have been given by ordinary, natural means. In the sphere of the greatest miracle of human history, the miracle which was to raise mankind to communion with Heaven, we do not wonder to see rays of light streaming from the invisible world, at other

times so dark." Lange himself strikingly utters the same thought in speaking of the birth of Jesus: "A halo of miracles is found around this central miracle — the rays of the rising sun."

These incidents, moreover, form an integral part of the original gospel narrative from which our entire knowledge of the life of Christ is drawn, and the same process which eliminates them as unhistorical will remove every trace of the supernatural from the whole, and with that its historical trustworthiness disappears. The very document that contains the proclamation to the shepherds is the most explicit of the four as to the method and the design of its composition. Luke's preface states that he has carefully informed himself of all the facts from the beginning that his reader might know the irrefragable certainty of those things in which he had been instructed. Here is a clear recognition of the necessity that was certain to be felt of historical evidence for his facts, and a confident assertion of the undeniable verity of those related by himself. Now, proofs have been accumulating in these later years that Luke was no careless compiler, but a laborious collector of documents and facts, as well as a sharp observer of what transpired about him. The case at the present date stands thus: from within the proper domain of historical criticism and exegesis no evidence has yet been elicited sufficient to impugn in the slightest the actual objective verity of the events that have been related in this chapter of our Outline.

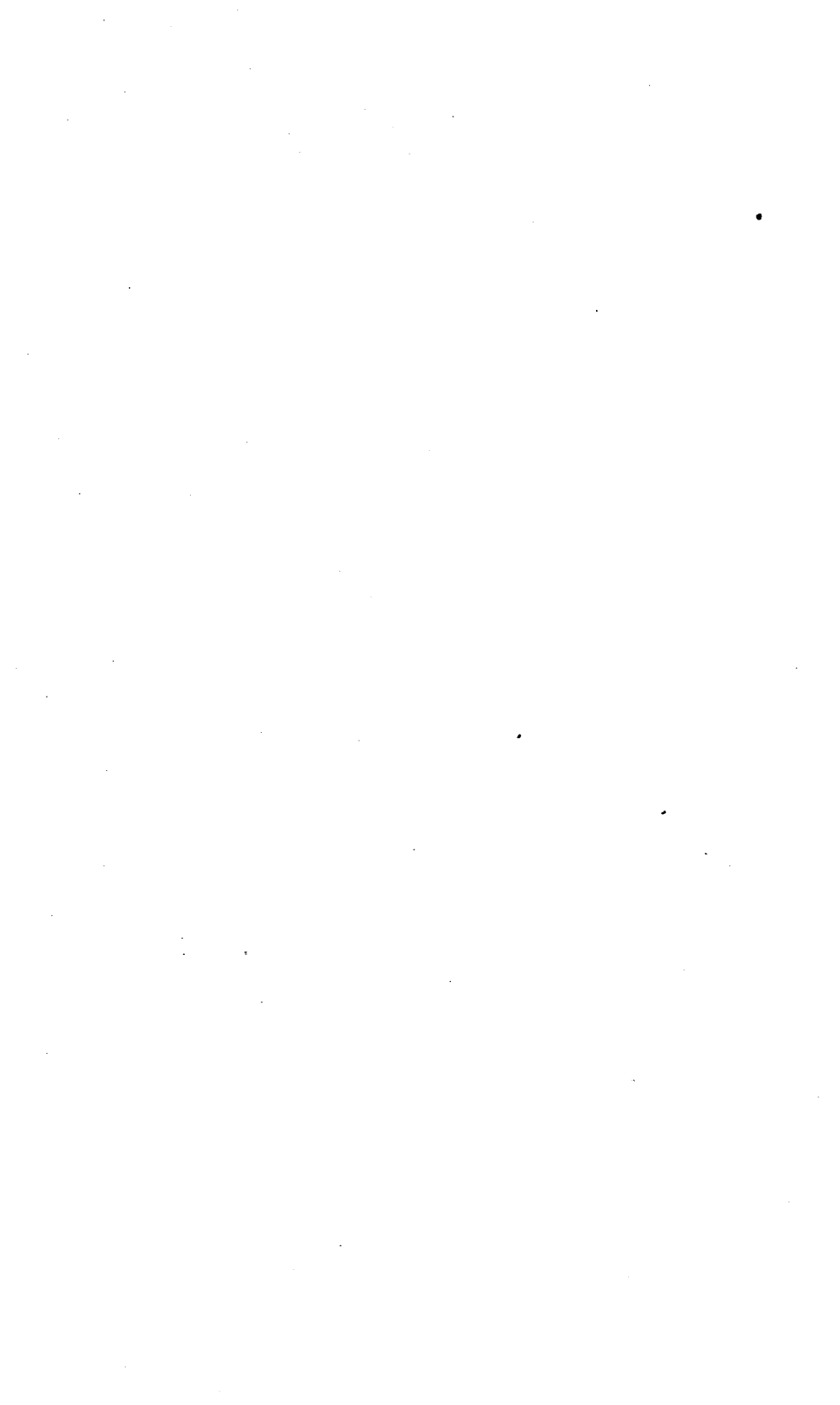
See Godet on Luke, Vol. I. pp. 151-163.

Ebrard, *Gospel History*, pp. 492 *seq.*

Fisher, *Supernatural Origin of Christianity*, Essay VI.

15. JEWISH EDUCATION IN THE TIME OF JESUS.

What were the educational influences amid which Jesus grew up to manhood and which left their stamp upon his life-work? On this question the evangelists are silent, except in the slightest incidental allusions. Yet it is an inquiry into which a historical exposition of the gospels cannot altogether omit to enter. Such an inquiry would indeed be irrelevant as well as unhistorical in its method, were it pursued in order to account for the personality portrayed in the gospels — were it supposed that Christ's life and work were facts that lay in the line of historical



development and were chiefly to be explained by circumstances of race, of country or climate, or of contemporaneous institutions. It is true that Christ had a human character, and its development is a proper subject of historical inquiry. It was not only a growth from within, it was wrought upon from without. The unstained, sensitive purity of that soul must, we are assured, constantly have been

“alive to gentle influence
Of landscape or of sky.”

Imagination and memory must have filled their storehouses from the scenes of Palestinian nature and social life. Thought, feeling and volitional power were gradually developing into a unique individuality—thoroughly human in all save sin—under the influence of the grave, simple, yet earnest and active life of that populous province of Western Asia.

It must, however, be admitted that historical research outside of the gospels has done little or nothing to explain that individuality; the biographical analysis and the historical investigation that confine themselves to the plane of human causes have finally to confess the utter failure of their method. They have to do with a divine life—with facts that lie in a plane history cannot reach. If Keim's researches are superior in value to those of Strauss and Renan, it is mainly because he did not so utterly ignore the fact that the life of Jesus had a divineness peculiarly its own.

At the same time the student of history cannot forget that he who was born of the seed of David according to the flesh, who was born under a theocratic system and institutions, under a theocratic law of hoary antiquity to whose ideal fulfilment all his teachings pointed, chose to fashion his revelations in accordance with the conditions furnished by his own age, his own people and their institutions.

It is beyond the scope of this Outline to do more than refer briefly to what may be called, considered as to their *educational* significance, the leading Jewish institutions of that age. They are the Home, the School, the Synagogue, the Festivals. The characteristics of Pharisaism, or the existing Rabbinic system, might properly come under the head of the synagogue, but will be considered in a subsequent section.

Home Instruction. It was the boast of the Jewish common-

wealth that beyond any other it provided by law for systematic home instruction. No other ancient nation set so high a value upon the mental training of the young, and it was enjoined upon parents as their foremost duty. "Teach thy children," was a Mosaic precept of frequent repetition; after giving the well-known summary of the law contained in the sixth chapter of Deuteronomy, the great law-giver adds: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Josephus says: "We Jews deem of the highest importance the education of our children and the maintenance of the laws" (*Ag. Apion* 1: 12). "As for our people, if you should ask any one among them about our laws, he would tell you them more readily than his own name. For we began to learn them by heart as soon as we came to consciousness, and therefore have them as it were engraved in our souls" (*Ag. Apion* 2: 18).

Philo's testimony is to the same effect, and numerous citations from the Talmud given by recent writers make it apparent that the words of Josephus were no idle boast. Our Saviour in his childhood, no doubt, and Paul, as well as Timothy afterwards, "knew the scriptures from childhood." Of one Rabbi it is related that "he would never eat his breakfast before he had repeated with his son the lesson which he gave him on the previous day, and taught him at least one new verse."

Schools. Concerning the school instruction provided at this period in the towns of Judea and Galilee, but little exact information can be obtained, either as to the number of schools or the character of the instruction they furnished. Jewish instruction, though not exclusively religious, was nevertheless from its primary to its highest grades made to centre in the law. The school and synagogue systems were in the nature of the case closely connected and grew up together.

Ginsburg (in Kitto's *Cyclop. of Biblical Literature*, Art. "Education") is authority for the following statements: "A new epoch in the education of the Jews began with their return from Babylon. In the captivity, the exiled Jews had to a great extent forgotten their vernacular Hebrew, and they became incompetent to understand their sacred oracles. Ezra, the restorer of the Law, as he is



called, found it therefore necessary, immediately on their return to Jerusalem, to gather around him those who were skilled in the Law, and with their assistance trained a number of public teachers. The less distinguished of these teachers went into the provincial towns of Judea, gathered disciples and formed synagogues; whilst the more accomplished of them remained in Jerusalem, became members of the *Great Synagogue*, and collected large numbers of young men, whom they instructed in all things appertaining to the Law, in the prophets and in the sayings of the sages of old. Scrolls were given to children, upon which were written passages of Scripture, such as *Shema* (*i. e.*, Dent. 6: 4), or the *Hallel* (*i. e.*, Ps. 113—118, 136), the history of the creation to the deluge (Gen. 1—8: 1), or Lev. 1: 18. The course of study pursued in the metropolis was more extensive, that of the provincial towns more limited, whilst the education of the small and more remote places or villages almost exclusively depended upon what the inhabitants learned when they came up to Jerusalem to celebrate the festivals, and was therefore very insignificant. Hence the phrase *am-haaretz*, *country people*, came to denote *the uneducated, the illiterate*; just as *paganus*, or *pagan*, a countryman or villager, is for a similar reason used for heathen; whilst *urbanus*, *urbane*, or *an inhabitant of a city*, denotes an *educated man*.

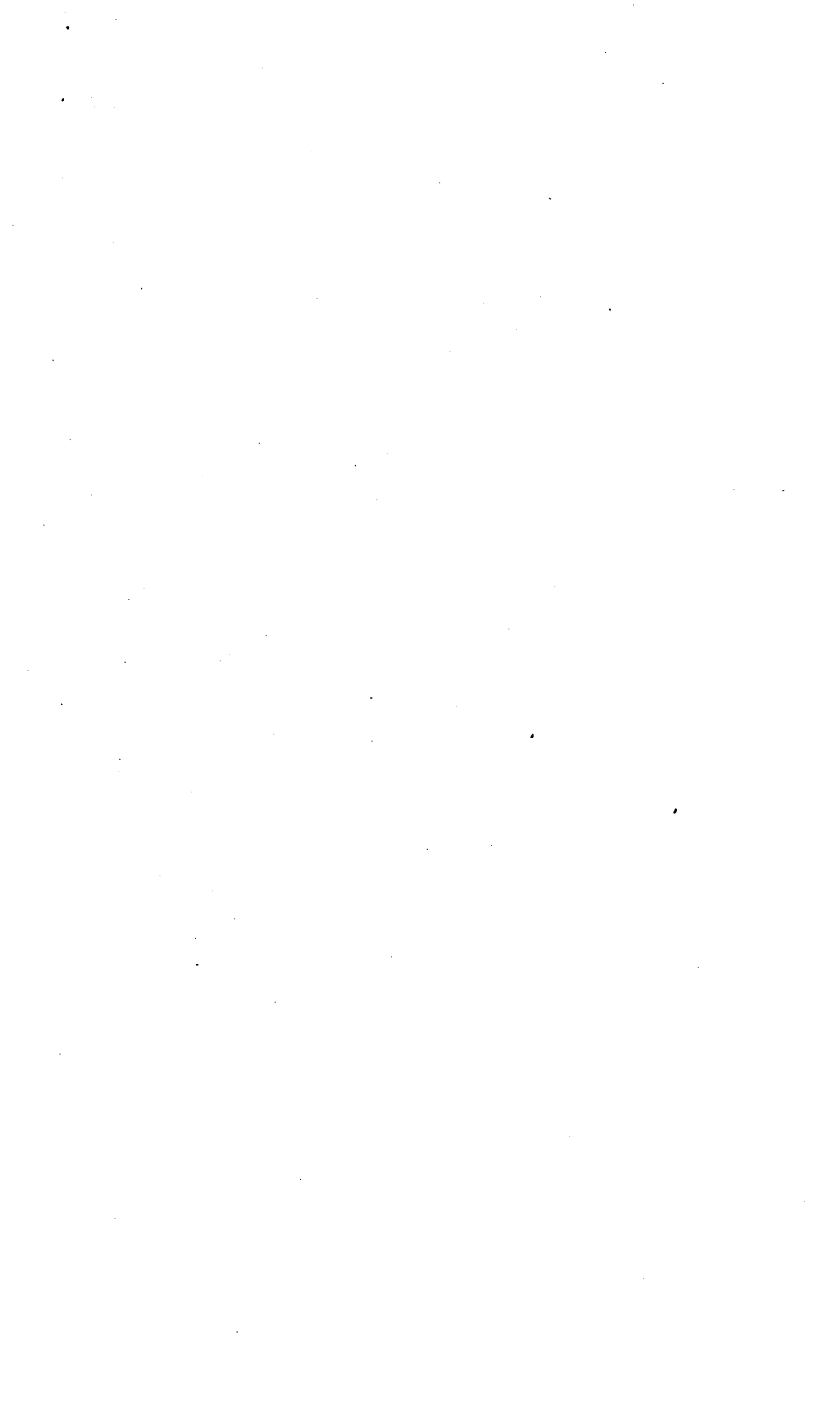
“The schools now began to increase in importance, and the intercourse of the Jews with the Babylonians, the Persians, and the Greeks, widened their notions of education, and made them study foreign languages and literature, and Hebraise their philosophy. The Essenes, who found it necessary to separate themselves from the nation because of their foreign innovations, also devoted themselves to the education of the children; but their instruction was confined to the divine law and to morals. Simon b. Shetach, 80 B. C., has the merit of having introduced superior schools into every large provincial town, and ordained that all the youths from the age of sixteen should visit them, introducing Government education. So popular did these schools become, that whilst in the pre-exile period the very name of schools did not exist, we now find in a very short time no less than eleven different expressions for school. . . . The etymologies of some of these words, and the signification of the others, give us, in a very striking manner, the progressive

history of Jewish education, and tell us what foreign elements were introduced into Jewish pedagogy. Some idea may be formed of the deep root juvenile education had struck in the hearts of the Jews from the following declarations in the Talmud: 'The world is preserved by the breath of the children in the schools.' 'A town in which there is no school must perish.' 'Jerusalem was destroyed because the education of children was neglected.' "

The Synagogue. But next to the home the chief educator of the nation was the synagogue. We shall have occasion later to consider more particularly its official organization and its public services. It demands notice here as the characteristic institution of the Judaism of this period. It had become the school of the theocracy—as Hausrath terms it, "the nursery of the Mosaic life." The true spirit of Judaism had withdrawn more and more from the Temple and the priestly system into the 'synagogue-organization. The now dominant hierarchy was "a hierarchy of education." The synagogue was the stronghold of the scribes and teachers of the law; there they not only gave instruction to youth and to those who renounced other occupations to become their disciples, but through its regular public services they became the teachers of the people at large. There was no Jewish community of any considerable size without its synagogue. It became the religious and social, and to a certain extent the judicial centre of the community. The regularly appointed public services were held on Sabbaths, Mondays, Thursdays, and on all feast and fast days. On the Sabbath there were gatherings both morning and afternoon, the latter, we are told by Philo, sometimes lasting into the darkness of evening. From the age of five or six years children were taught to attend regularly these services.

"We are to bear in mind," says Schuerer, "that the chief aim of the Sabbath meetings in the synagogues was instruction in the law." They were places of worship, but the reading of the law was the central and prominent feature of the service. The other Old Testament scriptures were also thus publicly read, and both were expounded to the people, opportunity being also given for free questioning and discussion.

Festivals. Last to be mentioned, but by no means the least potent of the agencies that wrought in shaping the Jewish mind,



were the national *festivals* and *sacred days*. No small fraction of a Jew's life was spent in their observance. Taken together they embraced more than a fourth part of his year. The three great Pilgrimage-festivals—the Feast of the Passover, of Pentecost, of Tabernacles—drew the great body of the nation three times a year to the national capital and sanctuary. Their historic and prophetic significance rendered these festivals an educating force that can hardly be estimated. National memories and national hopes were rekindled year after year as the whole people took part in the appointed solemnities and witnessed the impressive ceremonial of the Temple service on these occasions; for embodying as they did the fundamental ideas of Jewish civilization, they thus contributed to mould the national thought, while they deepened and intensified patriotic feeling. The influence of the priesthood, also, was thus made to reach throughout the entire people, even after the world-wide dispersion that followed upon the Exile.

Besides these three, two other annual celebrations are to be included among the Mosaic festivals: the New Year's day, or Feast of Trumpets, and the Day of Atonement.

Organically incorporated into the same festival system were also the "New Moon" days in the first day of each lunar month, and the "Sabbaths," including under this broad designation the seventh day of the week, the Sabbatical seventh year, and the Jubilee, or fiftieth year. (Cf. Col. 2: 16; Lev. 26: 2 *seq.*)

After the return from the Exile other feasts also came into general observance, among which the following are named by Ginsburg:

The *Feast of Acra*, instituted by Simon Maccabæus, 141 B. C., to be celebrated on the 23d of the second month.

The *Feast of Wood-carrying*, celebrated on the 15th of the fifth month.

The *Feast of Water-drawing*; this being celebrated on the last day of the Feast of Tabernacles, would properly be considered a part of it in our Saviour's time.

The *Feast of Dedication*, instituted by Judas Maccabæus in commemoration of the purification of the Temple, an eight days' feast beginning in December, on the 25th of the eighth month.

The *Feast of Nicanor*, on the 13th of the twelfth month.

The *Feast of Purim*, instituted by Mordecai, celebrated on the 14th of the twelfth month, in commemoration of the deliverance of the Jews from Haman.

The principal original authorities on this subject are Josephus and Philo, together with the Mishna and the Talmud; see numerous citations by Schürer, § 26.

Among the more accessible recent works consult — Keim, *Jesus of Nazara*, Pt. II. Div. III.; Dr. Ginsburg, in Kitto's *Cyclopædia*, Articles, "Education," "Festivals." Concerning the significance of the festivals, and the manner of their celebration, consult, especially, Edersheim. Conder, *Judas Maccabæus*, Ch. I., gives a useful sketch of "The National Life," but does not sufficiently allow for the changed condition of Palestinian civilization. Farrar, Chs. V. and VII., and Geikie, Chs. XIII. and XIV., have collected much material bearing upon the general subject.

CHAPTER II.

FROM THE APPEARANCE OF JOHN THE BAPTIST TO THE FIRST PASSOVER OF CHRIST'S MINISTRY.

Summer, A. D. 26, to April 11, A. D. 27.

1. POLITICAL STATUS.

The gospel history, properly speaking, opens with the appearance of John the Baptist delivering his prophetic message in the wilderness of Judea; this at least seems to have been the point of departure in the apostolic narrative, as specified by Mark in the opening of his gospel and by Peter in Acts 1: 22: "*beginning from the baptism of John unto that same day that he was taken up from us.*" It is then that Christianity visibly emerges into the plane of human history. The date is A. D. 26, the year of Rome 779.

In the year 12 Tiberius Cæsar had become joint sovereign of the Roman Empire with Augustus, and on the death of the latter, A. D. 14, succeeded to the imperial throne. Reckoning from the former date, which appears to have been done in the eastern portions of the Empire during his reign, the year A. D. 26 was, as Luke states, the fifteenth of the reign of Tiberius.

The death of Herod the Great, B. C. 4, made changes in the political map of Palestine. His kingdom was divided into four parts: first, on the south, Idumea, Judea and Samaria; second, to the north and east of these, Galilee and Perea; third, to the north and east of the Sea of Galilee, a group of loosely defined districts, embraced in Luke's account under the names of Iturea

and Trachonitis; other names inclusive of the same territory, found in Josephus and other writers, are Paneas, Batanea, Gaulonitis and Auranitis; fourth, far to the north, Abilene.

Archelaus, Antipas and Philip, sons of Herod, received the three first named of these four divisions. Archelaus became ruler of Idumea, Judea and Samaria under the title of ethnarch, a titular rank higher than tetrarch. The remaining three divisions were ranked as tetrarchies, Antipas becoming tetrarch of Galilee and Perea, Philip of the districts next named. Abilene, the fourth, not strictly speaking Jewish territory, seems to have been for a time only under Herod; it was now on his death assigned to Lysanias, concerning whom we have no further information than this mention in Luke.

In Judea the adjustment had not been final. The Jews submitted reluctantly to the appointment of Archelaus as ethnarch or king. Revolts, slaughters, and numerous judicial executions marked the interval before he was finally acknowledged. Nor when seated on the throne was his rule acceptable either to his own subjects or to the Roman authorities. At length, A. D. 6, he was deposed, and the three provinces composing his kingdom were annexed to the imperial province of Syria, then under Varus as *governor* (ἡγεμόν). Subordinate to this provincial jurisdiction they were under the military rule of a *procurator* (ἐπίτροπος).* Pontius Pilate was the fifth who held this command, his procuratorship lasting about ten years, from A. D. 26 to 36 or 37.

Luke gives another glimpse of the political framework in which we are to set Christ's ministry, by adding that it began in the high-priesthood of Annas and Caiaphas (ἐπὶ ἀρχιερέως Ἀννα καὶ Καϊάφα). We learn from other sources that Annas had been high-priest previous to A. D. 14, but had been deposed by Valerius Gratus, Pilate's predecessor. After several others had been appointed and removed in succession, Caiaphas, son-in-law of Annas, became the high-priest and remained in office nineteen years (A. D. 17-36). That they are mentioned by Luke seemingly as joint high-priests is accounted for partly by their family relationship, and partly, no doubt, by the fact that the

*Pilate, as well as other procurators, is called *governor* (ἡγεμόν) in the New Testament, the term being used in its general sense.

According to Mes. Rawlinson in Diet. Bib. Varro's term of
office expired in 5 A.D., P. Sulpicius Quirinus succeeding
him ("Lynia". IV. 3148)

Jews still looked upon Annas as the legal and rightful high-priest, though Caiaphas only was acknowledged as such by the Roman authorities.

2. JOHN THE BAPTIST.

Matt. 3: 1-12; Mark 1: 1-8; Luke 3: 1-18; John. 1: 1-18.

The birth and early life of John have already been spoken of. The passages cited at the head of the section introduce us to the man and his ministry. The words of the fourth evangelist in this prologue to his narrative are simple and impressive: "*There was a man sent from God, whose name was John.*" Mark designates John's ministry as "the beginning of the gospel of Jesus Christ." His preaching and instructions to the people at large are most fully described by Matthew and Luke, the former particularly recording his open denunciation of the Pharisees and Sadducees. The gospel of John relates more at length than either of the others the testimony of the Baptist with regard to Christ, as well as to the nature of his own mission.

Beyond these and a few subsequent passages in the gospels, Josephus is our only source of information. His account, given in the 18th Book of the *Antiquities*, is as follows:

"But to some of the Jews it seemed that the army of Herod [Antipas] had been destroyed by God, who thus very justly took vengeance upon him for the death of John called the Baptist (τοῦ ἐπικαλουμένου Βαπτιστοῦ). For Herod had slain him, a good man, who exhorted the Jews that cultivating virtue and practising justice towards one another and piety towards God they should assemble for immersion (βαπτισμῷ). For the act of immersion (βάπτισιν), he asserted, would be found acceptable to him, if they submitted to it not for the remission of certain sins, but for the purification of the body, seeing that their souls had been purified beforehand by righteousness. And when the rest of the people were also gathering about him (for they were wrought up to the highest pitch of excitement by listening to his words), Herod fearing lest his great influence over them might lead them to revolt (for they seemed ready to do anything that he might advise), deemed it much better in advance of any revolutionary movement on his part to seize and put him to death, rather than after a revolution to repent that he had

allowed himself to be involved in the consequent difficulties. And thus owing to Herod's suspicion he was sent bound to Machærus, the fortress before mentioned, and there put to death" (*Antiquities*, XVIII. 5, 2).

The scene of his early life and of the earlier part of his ministry was that wild rugged region of eastern Judea that descends into the basin of the Jordan and the Dead Sea. Afterwards he seems to have made Perea and the valley of the upper Jordan, on the Samaritan border, the scene of his labors. His figure, robed in a coarse mantle of woven camel's hair fastened with a rude girdle of skin, is vividly depicted in the gospels. Not so vividly do the features of his heroic soul stand forth from the historic canvas. He left no system of doctrine; his disciples obeyed his own instructions by transferring their allegiance to the greater Teacher. But his stern courage and energy, his humility, his clear self-recognition, his strong grasp of the central truths of the old covenant, mark the mental and moral stature of John the Baptist. He towered above his age; he was, in truth, according to the prophecy of the angel, "great in the sight of the Lord." His own words best characterize his mission; he was a herald Voice announcing the coming of a king, and demanding preparation. The power with which he brought his message to bear upon his generation may be measured by its effect. The trumpet blast of that voice shook the land. It awoke a reformation—a revival of spiritual life. Herod Antipas was for a time awed before him, and the political hierarchy of the nation dared not attempt to crush him openly. The corrupt Judaism of the age began to crack and crumble as did the walls of Jericho before the trumpets of the priests in the army of Joshua. He preached, baptized, and gathered disciples about him, many of them belonging to the true Israel of that generation. Thus he went on until his work was accomplished and he had "made ready a people prepared for the Lord."

Concerning John's ministry in its relation to that of Christ the following points may be noted:

1. It is supposed to have begun in the summer of the year 26, about six months before Christ's baptism.

2. It continued until he was imprisoned by Antipas—thus from a year to a year and a half, or even a month or two longer. The date of his arrest and imprisonment still remains among the

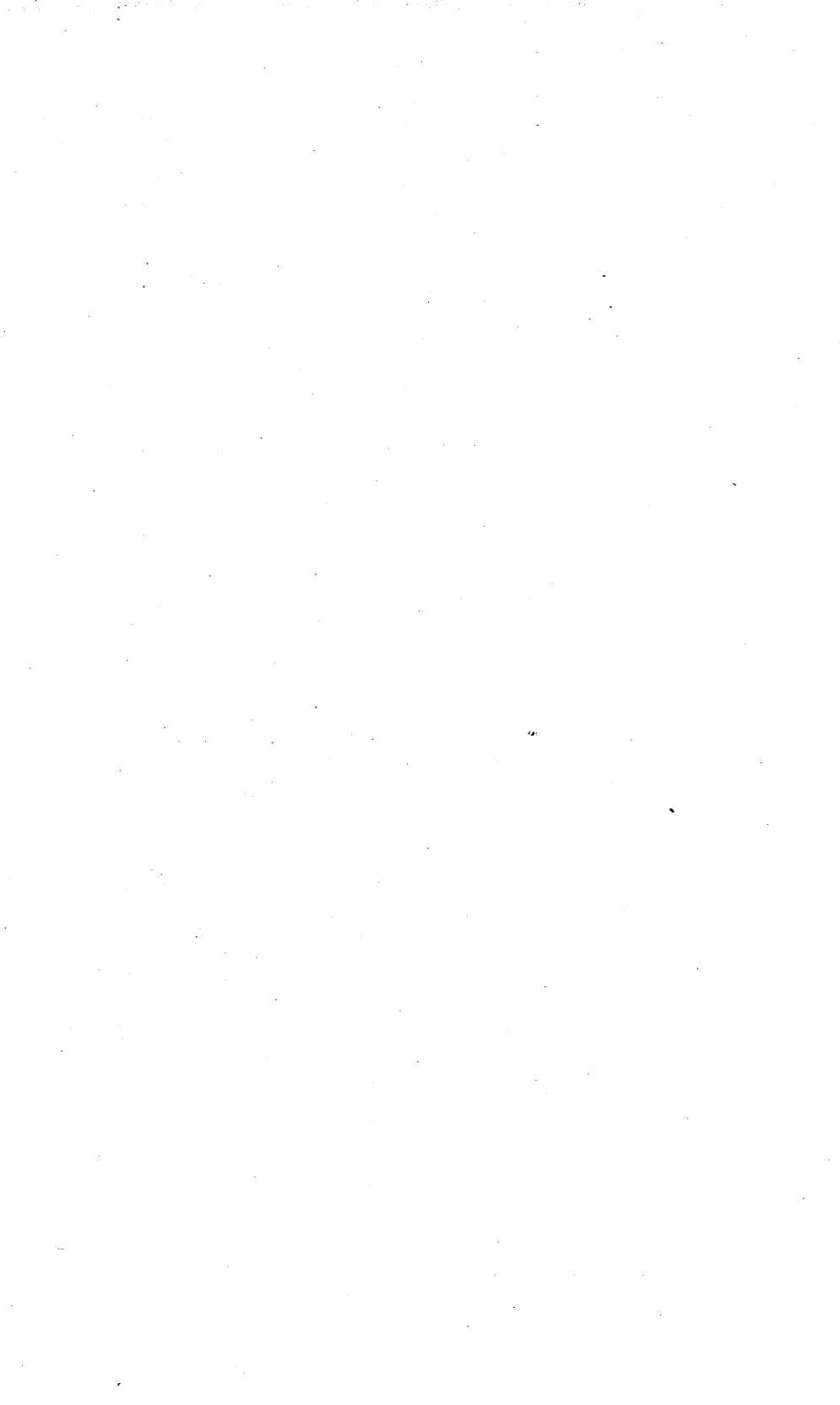
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uncertainties of the gospel chronology — a point which will be discussed subsequently.

3. His ministry fell for the most part in a *Sabbatic year*, the year beginning October, A. D. 26. In this period of comparative rest from agriculture and many kinds of business there was a more favorable opportunity for securing the attention of the people.

4. His mission was *preparative*. He was to herald the approach of the Messiah, and, when the latter appeared, to bear witness of his presence. He was also to make ready the chosen people for his coming. Hence his call for a national repentance to be publicly professed by baptism.

5. The distinctive feature of his ministry — the sign and symbol in which its significance found clearest expression, was the rite of baptism that he administered. John seems, under a direct, divine commission, to have been the originator and institutor of this ordinance. In its relation to Christian baptism it was anticipatory and germinal. After the organization of the church under the direction of Christ and his apostles it was wholly taken up and merged into Christian baptism.

6. John's call to repentance and preparation for the Messiah was disobeyed by the nation. The hierarchy and the popular leaders rejected his prophetic authority, and were followed by the great mass of the people in their practical disregard of his mission.

7. He continued to baptize and to gather about him a body of disciples, not only after his rejection by the hierarchy, but for a year, more or less, after he had pointed out Jesus as the Messiah.

Ewald, *Life of Christ*, pp. 23-71. No writer has depicted more powerfully the greatness of John's character and career.

Andrews, pp. 117-124; Lange, pp. 349-354; Reynolds, *John the Baptist*; Güder, in Herzog's *Encyclopædie*.

In regard to the length of John's ministry, see further under III. 6. Concerning the Pharisees and Sadducees, here mentioned (Matt. 3:7) for the first time in the New Testament history, see the note at the close of this chapter.

It has been assumed by many writers, and is still tenaciously held, that the baptism administered by John was not a new institution, but the modification of an existing rite — the so-called Jewish proselyte-baptism. On how slight grounds, may be seen in Schneckenburger's *Das Alter der Proselytentaufe*, Berlin, 1828; see also article by Dr. C. H. Toy in *Baptist Quarterly* for Oct. 1872.

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3. JESUS BAPTIZED BY JOHN.

Matt. 3: 13-17; Mark 1: 9-11; Luke 3: 21, 22.

It was early in January, if the traditional date of the baptism (Jan. 6) is to be followed, that our Lord left his home in Nazareth and came to the river Jordan where John was baptizing. Matthew's account, though brief, is the fullest (vv. 13-17). The dove-like form descending from the skies upon Christ was the sign previously appointed by God by which John was to recognize the Messiah (John 1: 33). As given by Mark and Luke the testimony of the Father was addressed to the Son: "*Thou art my beloved Son; in thee I am well pleased.*" Twice again in the Saviour's life this voice was heard — once on the Mount of Transfiguration, and once in the Temple on the Tuesday before his crucifixion.

The place where Christ was baptized cannot be certainly pointed out; it was probably the Bethany or Bethabara mentioned in John 1: 28. (See note under § 5.)

Import of Christ's baptism. Various answers are given to the question that here arises as to the purpose and meaning of this act on the part of our Lord. (See Meyer on Matt.) Christ's own words suggest the general answer:

First, it was *to fulfil righteousness*. As one under the law he fulfilled the law — the law taken in its widest sense as including every expression of the holy will of God. It is significant that we have given us here as the first recorded utterance of Christ's ministry what we afterwards find to be the leading thought in the sermon on the mount: "*I came not to destroy but to fulfil*" the law. The law was addressed to sinners; from the beginning Jesus obeyed, though not a sinner. His act in submitting to baptism was thus one with his entire life of humiliation and obedience.

Second, it was *to initiate his mediatorial work*. The first public and official act of his ministry was, and proclaimed itself to be the beginning of a new life.* It is to be viewed, we are led to think, not so much as a formal purification in entering on the functions of his mediatorial priesthood, as an act by which he publicly identified himself with the new historic movement of

* "This glorious moment thus became the true birth-hour of Christianity" (Ewald).

B. Bauer, Strass et al: In the personal feeling of sinfulness.
Riggenbach, Kraft: As the bearer of the guilt of others.
Schenkel: Because he believed that he was obliged to regard the collective
guilt of the nation as his own.

Baumgarten: To separate himself inwardly from the sin of the nation.

Ebrard: A declaration that he is subjected to death for the human
race.

Paulus: To bring in here the divine decision as to his Messianicship.

Calvin et al: To honor the baptism of John by his example.

?? Hofmann et al: Because he had to conduct himself before
the descent of the Spirit, namely as an Israelite.

Hofmann et al: To bind himself to the observance of the
law.

(The above from Meyer)

Lange: Because Levitically unclean by contact with the people
who were regarded by the prophets as excommunicated.

"But the essential significance of the baptism of Jesus was the symbol of
an actual relation. By baptism Jesus was pointed out as the sacrificial
Lamb of the world, laden with no other burden than his historical
life-communication with the world."

"Baptism was his
solemn consecration to God and to death. By this great public sym-
bol to the Father, his consciousness as the Messiah was com-
pleted, his calling decided." Life - pp. - 355 - 360.

Or are ye ignorant that 3
all we who were baptized into
Christ Jesus were baptized
into his death? We were 4
buried therefore with him
through baptism into death:
that like as Christ was raised
from the dead through the
glory of the Father, so we also
might walk in newness of life.

Deut. 8:13.

Ps. 91:1, 2.

Deut. 6:16.

Exod. 17:2.

Deut. 6:13.

Ps. 78:18, 19.

which he became both "the author and the finisher" (*ἀρχηγὸν καὶ τελειωτὴν*, Heb. 12: 2). He joins himself with the chosen people to whom the Messianic prophecies and the call for preparation had come. [It was Christ's first official act symbolic of his actual relation to sin-laden humanity. Typically it was also a union of himself with his own redeemed who should afterwards be "buried with him in baptism."] *del. and made "It"*

Third. "It was a manifestation on the part of Jesus of his desire to take upon himself the sins of the people, and therefore declare himself liable to death." This is Ebrard's interpretation of Christ's act, and doubtless expresses a part of the meaning of Christ's own words, "to fulfil all righteousness." It accords also with the subsequent Scripture teaching concerning the import of the ordinance. (See Rom. 6: 3 *seq.*; 1 Cor. 12: 13; Gal. 3: 27; Col. 2: 12, etc.) It was thus a typical prophecy of his death. In the words of Dr. A. H. Strong: "He was buried in the likeness of his coming death, and raised again in the likeness of his coming resurrection."

It may be added, in the fourth place, that the consummation of this act was by the divine appointment made the moment of Christ's being anointed with the Holy Spirit and thus solemnly inaugurated as the Messianic King. This, as we are informed by Luke, took place "when he was praying." In Meyer's view this solemn ordination to the Messiahship constitutes the chief significance of the baptism; but see Lange, *Matthew, ad loc.*; also in his *Life of Christ*.

Cf. also Olshausen; Keil, *Matthäus*, pp. 106-110. Hanna, *Life of Christ*, has a valuable section on the baptism.

4. THE TEMPTATION.

Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13.

Immediately after the baptism followed that mysterious stage in Christ's redemptive work which is by pre-eminence entitled *the* Temptation. Where the forty days were spent we are not told, except that it was in "the wilderness." Tradition, traceable back to the time of the Crusades, fixes on the rocky and desolate region in the neighborhood of "a mountain about two miles north-west of Jericho, a little off the road from Jerusalem." It

is named on the maps Quarantania, or in the Arabic form, Jebel Quarantel. During this time, Christ was among wild beasts, and without food (*καὶ οὐκ ἔφαγεν οὐδέν*, Luke). It was a period of continued conflict with evil, terminated by successful resistance to three great temptations presented by Satan in person (Matt. vv. 3-11).

The events here related lie too largely in the region of the supernatural to be capable of receiving much elucidation from their immediate historical connections. The following general considerations, however, are in the line of our present inquiry and bear upon the interpretation of the three narratives cited above:

The accounts must have come originally from Jesus himself. He alone could have furnished the facts.

In proportion as the preternatural and supernatural predominates in the events, the language employed in describing them must of necessity be more and more symbolic.

Yet inspired history claims here also to be read as history — as delivering real facts concerning real persons, facts occurring in the time named and at the place designated.

Every interpretation that represents Satan as bringing temptation to bear only through human agency fails to conform to the conditions of the narrative. Such is Lange's, who supposes that the deputation of priests and Levites sent from Jerusalem to confer with John now came to Christ in the wilderness, in order to bring him over to their views and induce him to establish a Messianic kingdom that should conform to the ideas of the time.

The length of the period, forty days, has its historical parallels in the Old Testament — the forty years of Israel's wandering in the wilderness, the forty days' fast of Moses, and of Elijah.

The pinnacle (*τὸ πτερύγιον*, Matt. 4: 5; Luke 4: 9) of the Temple is generally conjectured to have been the eastern gable of the so-called Royal Porch. From this point the eye could look down to the depth of 450 feet into the Kedron valley beneath. Of the mountain from the top of which Satan showed our Lord the world's glory "in a moment of time," as Luke says, nothing further is known.

Concerning the historical significance of this mysterious transaction taken as a whole, we may add:

1. It was the victory of the Spiritual Head of humanity



John Calvin's view
of the church distinguished.

1. Relation to Fall
2. Relation to Baptism
3. Relation to Redemption
4. Its phases.
 - a) as Church
 - b) as man

retrieving the primal catastrophe of human history. This is the fundamental thought of Milton's *Paradise Regained*.

"Now thou hast avenged
Supplanted Adam, and by vanquishing
Temptation hast regained lost Paradise."

2. It stands in close connection with the baptism. Christ came up from the baptismal waters in the might of the Spirit. He had by the act of baptism publicly identified himself with sin-enthralled humanity. He proceeds at once to the task of its deliverance. He passes into the wilderness to engage as its champion single-handed with the arch-enemy. "*I will contend with him that contendeth with thee and I will save thy children,*" had been his own words in prophecy (Isa. 49: 25). In delivering the captives from his grasp the "mighty man" himself must first be overcome. (See Mark 3: 27.)

3. It is thus not to be viewed merely as preparatory to his Messianic work—a test to be first undergone before entering on his ministry. This is to lower its significance. It was itself an initial and decisive campaign—perhaps the mightiest task of his redemptive undertaking,—though the field was not wholly won and victory could not be declared until the resurrection morning. The Prince of evil was first to be met and vanquished in his own person. From this point of view again Milton's poem is historically correct.

4. It is, as Ullmann explains, to be viewed in two general aspects, both closely connected together, yet each important in its interpretation. First, the temptation appealed to Jesus *as the Messiah*. It was the conception of a kingdom of earthly power and glory that dominated the age. Christ repelled the temptation to mould his plans in accordance with this idea. Second, the temptation came to him *as a man*. "It required a decision between a life of selfishness and a life of perfect surrender to God, between self-will and the divine order, between the service of the Prince of this world and the exclusive service of the holy God."

Trench, *Studies in the Gospels*.

Ullmann, *Sinlessness of Jesus*, pp. 159-181; also Supplement.

Lange, *Life of Christ*, and *Comm. on Matthew*.

Neander, *Life of Christ*.

Milton, *Paradise Regained*.

5. JOHN ANNOUNCES THE PRESENCE OF THE MESSIAH.

John 1: 19-28.

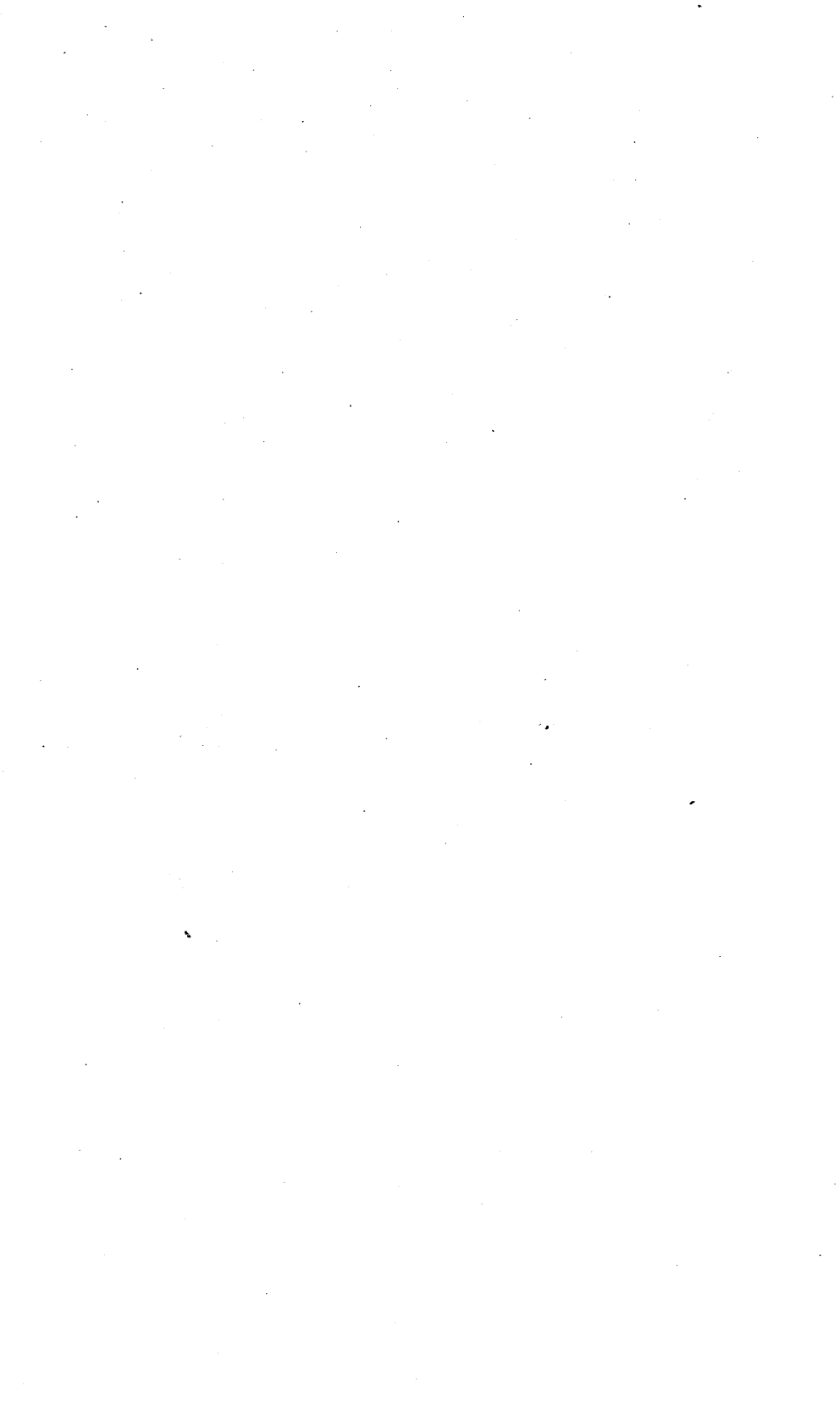
With this section the consecutive narrative of the fourth gospel begins. It is the first of three memorable days on the banks of the Jordan. Christ had returned from the scene of the temptation to the place where John was baptizing. He was standing among the multitude, it would seem (μέσος ὄμων στήκει, v. 26), on the day when John was visited by the official delegation sent by the Pharisees from Jerusalem. We have in these verses (19-28) the Baptist's distinct official statement of his mission, followed by the announcement, not only to the assembled multitude but to the legal representatives of the nation, of the Messiah's advent and actual presence among them.

BETHANY OR BETHABARA. "*These things took place in Bethany (ἐν Βηθανίᾳ) beyond Jordan,*" it is stated in v. 28. The reading here given is that of Tisch. and Treg., following all the oldest MSS. and nearly all the ancient versions. In the time of Origen, however, there were copies that had ἐν Βηθαβαρᾷ, though, as he says, "nearly all the copies" (σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις) had the former reading. He could learn of no locality on the Jordan by the name of Bethany, but heard of a Bethara or Bethabara that was pointed out as the scene of John's baptizing. He accordingly gave the preference to the latter reading, which was also adopted by Eusebius and Jerome, and found its way later into many manuscripts. Where this Bethabara was situated, Origen does not state.

The place of these three days' transactions (whether Bethany or Bethabara by name) was also, without doubt, the scene of our Lord's baptism. The greater interest has thus been felt in the question of its identification. The traditions of the Latin and Greek churches point out the present bathing-places of pilgrims on the lower Jordan east of Jericho as the probable site. Dean Stanley and many modern explorers have placed it farther up the river, identifying it with Beth-barah, the ancient ford of the Jordan, mentioned in Judges 7: 24 as having been seized by the men of Ephraim after Gideon's defeat of the Midianites. It is near Succoth, some thirty miles north of Jericho. (See Stanley, *Sinai and Palestine*, p. 304.)

Lient. Conder now claims to have identified it with the modern name 'Abārah, one of the main fords of the Jordan, "just above the place where the Jalūd river flowing down the valley of Jezreel and by Beisān debouches into Jordan." Its distance from the most probable site of Cana, he states; is twenty-two miles. By referring to the map it will be seen that the ford referred to is situated just to the north-east of Beisān (the ancient Scythopolis). "*Bethabara beyond Jordan*" thus, as Conder infers, lay in the district Batanea or Bethania, the Aramaic form of the Hebrew Bashan. It is to this name of the district that he supposes the "*Bethany*" of the manuscripts to refer. Assuming his data to be correct, we have thus the discovery after the lapse of eighteen hundred years of a name supposed to be irrecoverably lost.

See Conder, *Tent-Work in Palestine*, II. p. 64; *Handbook of the Bible*, pp. 314, 319.





6. JESUS POINTED OUT AS THE MESSIAH.

John 1 : 29-34.

It will be observed that these are the opening days of Christ's ministry *as related by the apostle John*. His gospel begins after the baptism and the temptation with the scenes upon the banks of the Jordan, of which he was, as we cannot doubt, an eye-witness. Particularly noticeable is the chronological precision of this portion of his gospel, extending from 1:19 to 2:12. The present section contains the story of the second day.

Nothing is told us of any interview or conversation between the Baptist and Jesus. The scene presented is at the instant when Jesus was seen approaching John, the latter being in the company of his disciples, or perhaps preaching to a larger multitude. He then points them to the Messiah (Ἰδε, see, here before you!) and thus performs the crowning act of his herald office. In these words prophecy and history visibly meet; the Coming One has come and prophecy ceases; a waiting people and their promised deliverer stand face to face.

"Behold the Lamb of God, which taketh away the sin of the world!" This one utterance contradicts that view of John the Baptist's character that makes him chiefly great in protest, denunciation, destructive reform. He grasped firmly and announced clearly the one positive, vital truth that was nearly lost to his age—the entrance into humanity of a divine atoning Saviour.

In what sense does John the Baptist apply to Christ this figurative name, Lamb of God? The metaphor points to suffering and sacrifice; of this there can be no doubt. That its immediate and main reference is to the delineation in the fifty-third of Isaiah, seems almost equally certain. Says Lange:

"The same prophet who, in the voice of one crying in the wilderness, as spoken of by the prophet Isaiah, recognized the serious image of his own life, now beheld with equal clearness the tragical image of the Messiah's life in the suffering Lamb of God bearing the sins of men, as spoken of by the same prophet. The recognition of the one is closely connected with that of the other. The Baptist might indeed have thought, when he used this expression, of the sacrificial lamb in the Israelitish worship, as it must have been present to the prophet's mind. But no doubt his expression is founded immediately on the language of the prophet. As he had derived from the prophet the informa-

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John 1 : 29-34.

It will be observed that these are the opening days of Christ's ministry *as related by the apostle John*. His gospel begins after the baptism and the temptation with the scenes upon the banks of the Jordan, of which he was, as we cannot doubt, an eye-witness. Particularly noticeable is the chronological precision of this portion of his gospel, extending from 1:19 to 2:12. The present section contains the story of the second day.

Nothing is told us of any interview or conversation between the Baptist and Jesus. The scene presented is at the instant when Jesus was seen approaching John, the latter being in the company of his disciples, or perhaps preaching to a larger multitude. He then points them to the Messiah (*Ἰδε, see, here before you!*) and thus performs the crowning act of his herald office. In these words prophecy and history visibly meet; the Coming One has come and prophecy ceases; a waiting people and their promised deliverer stand face to face.

"Behold the Lamb of God, which taketh away the sin of the world!" This one utterance contradicts that view of John the Baptist's character that makes him chiefly great in protest, denunciation, destructive reform. He grasped firmly and announced clearly the one positive, vital truth that was nearly lost to his age—the entrance into humanity of a divine atoning Saviour.

In what sense does John the Baptist apply to Christ this figurative name, Lamb of God? The metaphor points to suffering and sacrifice; of this there can be no doubt. That its immediate and main reference is to the delineation in the fifty-third of Isaiah, seems almost equally certain. Says Lange:

"The same prophet who, in the voice of one crying in the wilderness, as spoken of by the prophet Isaiah, recognized the serious image of his own life, now beheld with equal clearness the tragical image of the Messiah's life in the suffering Lamb of God bearing the sins of men, as spoken of by the same prophet. The recognition of the one is closely connected with that of the other. The Baptist might indeed have thought, when he used this expression, of the sacrificial lamb in the Israelitish worship, as it must have been present to the prophet's mind. But no doubt his expression is founded immediately on the language of the prophet. As he had derived from the prophet the informa-

tion respecting himself—that he was to be heard as a voice in the wilderness—so he had learned respecting Christ, that he was the Lamb of God, described by the prophet, ordained by God and consecrated to God, and therefore that he must accomplish his redemptive work by unparalleled endurance. At all events the presentiment of atonement flashed through his soul in this expression.”

Verses 32–34 contain a summing-up of the Forerunner’s witness concerning Jesus, alluding also to the sign given at the baptism, by which Jesus was divinely made known to him as the Messiah. The use of the perfects, *I have seen and borne witness* (ἐώρακα καὶ μεμαρτύρηκα), unless we conceive them to be inserted here from some later utterance, imply that John’s ministry was now essentially accomplished. This day marks the climax of his official career. He has ushered “a prepared people” into the presence of their promised king. On the morrow from out this number the members of the future church will begin to gather about Jesus of Nazareth.

On the words, “Behold the Lamb,” etc., see Alford with the references contained in his well-compacted note; also Meyer, Lange (both his *Commentary* and *Life of Christ*), Godet *et al.*

Contra, arguing for the primary reference of the figure to the *paschal lamb*, Cremer, *Lexicon* (s. v. ἀμνός), Commentaries of Luthardt, of Milligan and Moulton *et al.*

7. THE FIRST BELIEVERS.

John 1 : 35–42.

Day third in this history. The unnamed one of the two who followed Jesus, when they heard from the lips of their prophet-teacher that this Jesus of Nazareth was the long-promised “Lamb of God,” was doubtless John the apostle, the author of the narrative. The tenth hour would be about three or four o’clock, the twelve day-hours being reckoned by the Jews from sunrise. Observe John’s explanation to his readers of the Hebrew names Rabbi, Messiah, Kephass; concerning the meaning of the latter as applied to Peter, see the account of Peter’s confession in Matt. 16.

Andrew and Peter were the sons of Jonas (or John), a fisherman of Bethsaida. They are the first (mentioned by name) to become disciples of Christ. The narrative hints that John also sought *his* brother and brought him to Christ. This group of first believers are the four who were called about a year later at the time of the miraculous draught of fishes, to attend upon our



Lange's arguments in favor of Jo's using Jewish reckoning of hrs.

1. The Lxx of Acta III., for whom Jo. wrote, had with the Jews the Babylonian reckoning.

2. The Romans also used the natural day.

3. Ch. 4:6

4:52

11:9

are more naturally explained by the natural day.

Ch. 19:14 cannot refer to 6 A.M. tho' to call it noon makes difficulty.

4. Even if a late hour P.M. it may be said: "They abode with him that day".

There is still left to be considered as these disciples in view of the fact that they were not yet converted to Christianity.

Saviour's ministry. John and James were the sons of Zebedee, also a fisherman of Bethsaida.

Peter is here called the son of *John* (Ἰωάννου or Ἰωάννου, this being unquestionably the true reading) as also three times in Jo. 21:15-17. In Matt. 16:17 it is son of *Jonas* (Βαπτιστᾶ). The latter name (Ἰωάννης) is probably the abbreviated Greek form of the Hebrew *Joana* or *Jehoana*, John. See Dr. Schaff's note in Lange on John.

On the reckoning of time in John's gospel, see Godet *ad loc.*; Grimm (s. v. *ἡμέρα*); Lange, *ad loc.*; *contra*, maintaining that John used the Roman reckoning, beginning the numbering from midnight, *Diet. Bib.*, p. 1102; Westcott, *Bible Commentary*, detached note on Jo. 19; Milligan and Moulton, *ad loc.*

8. DEPARTURE INTO GALILEE.

John 1 : 43-51.

The departure from John's station on the east side of the Jordan into Galilee takes place on *the fourth day* of Christ's first appearance upon the scene after the return from the temptation. The distance to Cana is about twenty-two miles. We may think of Christ as accompanied by the four disciples mentioned in the previous account, together with Philip and Nathanael. The latter was himself from Cana of Galilee. See John 21:2, where he is named with others of the Twelve. It is scarcely to be doubted that he is the Bartholomew mentioned in the gospel lists of the apostles as the associate of Philip.

The six (if we are right in including James) who now accompany Christ to the scene of his future ministry, are the same six who stand first in the apostolic catalogue as given by Matthew, Mark and Luke. They were all, doubtless, disciples of John the Baptist, and had submitted to "the baptism of repentance for the remission of sins." They appear to have been sincere, earnest men—like Simeon of Jerusalem, "righteous and devout," "waiting for the consolation of Israel." The Messianic deliverance for which they were waiting was that spiritual deliverance to be effected by a Messiah who should atone by his sufferings and death for the sins of the people. Hence, as soon as they hear from John that Jesus is the promised "Lamb of God," they immediately follow him. Of Nathanael, indeed, we have the Saviour's own testimony that he was without guile, a true Israelite, thus answering to Paul's description in Rom. 2:29.

Cf. Bruce, *Training of the Twelve*, chap. I.; Trench, *Studies in the Gospels*, on "The Calling of Philip and Nathanael." On this and the preceding sections the comments of Godet are especially to be recommended.

9. TEMPORARY SOJOURN IN GALILEE.

John 2 : 1-12.

1. THE WATER MADE WINE. This "third day" is evidently reckoned from the preceding section. One whole day intervened between their departure from the Jordan and their presence at the festival in Cana. It was thus the sixth after Christ's return from the temptation.

Cana of Galilee, so called to distinguish it from a Cana in Cœlo-Syria mentioned by Josephus, was probably the village now called Kefr Kenna, nearly four miles north-east of Nazareth.

The scarcity of water in Palestine often made it necessary to keep on hand a considerable quantity of water; in large open jars it would be especially convenient for the rinsing and immersion of household utensils. The *μετρητής* or *Bath* was about eight and one half gallons (see *Dict. Bib.*, p. 3506); thus the jars here mentioned held, we may say roundly, from twenty to twenty-five gallons.

The *ἀρχιτρίχλιος* was probably a guest or a friend of the bridegroom, who presided at the banquet. He would be the first, after pronouncing a blessing, to partake of the cup, and would then pass it to the other guests. There is certainly nothing in this narrative to indicate that the *ἀρχιτρίχλιος* was a servant; its tenor is rather the contrary. His position was rather that of the *συμποσιάρχης*, or *rex convivii* among the Greeks and Romans, the guest elected to preside at the table.

This turning of the water into wine is memorable as the first of Christ's miracles. John's language distinctly implies this, and disposes at once of all the marvels related of his youth in the apocryphal gospels. Here, as usually, John terms our Lord's miracles *σημεῖα*, *signs*, a name which, as Trench remarks, expresses their ethical purpose more distinctly than *δυνάμεις* or *τέρατα*.

2. SOJOURN AT CAPERNAUM. "*After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.*"

This seems not to be the removal from Nazareth to Capernaum mentioned by Matthew (4:13) and Luke (4:31). Whether Mary and her sons began at this time to make Capernaum their home, does not appear; it is supposed that they did so either now or later.



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The "not many days" was until the passover of the year 27, at which our Lord's public ministry was to begin. It was perhaps four or five weeks. If an earlier date for his baptism be assumed than that adopted in sect. 3 above, this interval becomes so much longer.

We have no account of how these weeks were spent. It was probably a quiet waiting for the time of his public appearance—the last season of peaceful quiet in the midst of his own home circle that the Man of Sorrows was to enjoy. We find subsequently, however, in Luke's account of his first rejection at Nazareth, that his townsmen referred to the great deeds they had heard of his having performed at Capernaum; these are to be assigned to this period, unless we adopt Ebrard's suggestion that *ὅσα* of Luke 4:23 refers particularly to the healing of the nobleman's son, wrought while Christ was in Cana.

On the "First Miracle" see the chapter in Hanna; also Lange II., pp. 18-23, and Trench on the *Miracles*. In explaining ἀρχιτεκλινος I have followed J. Lightfoot (*Horæ Hebraicæ*), Grimm, Aldis Wright in *Dict. Bib.* Concerning Jewish marriage ceremonies, see *Dict. Bib.*, pp. 1802-1806. For a temperate note on "The miracle at Cana and the temperance question, see Lange, *Comm.*, p. 111.

Cana of Galilee at Kefr Kenna: see Conder, *Tent-Work*, I., pp. 151-155. and compare Godet *ad loc.*

A note on CAPERNAUM, which here for the first time appears in the history, will be inserted subsequently, after the appearance of the forthcoming "Memoirs," to accompany the recently issued map of Western Palestine.

NOTE TO CHAPTER II.

THE SCRIBES AND PHARISEES. The Pharisees first appear in the gospel history on the banks of the Jordan, where John was baptizing. (See Matt. 3:7; Outline, II., 2.) The Scribes are mentioned earlier—at the time of the visit of the Magi to Bethlehem—as members of the Sanhedrim. To set forth the attitude and influence of the Scribes and Pharisees in the time of our Lord, can only be done by writing the history of two important movements in the politico-religious life of the Jews. Both movements, however, are one in tendency, and spring successively from one historical impulse. It dates from the return of the Jews from the Babylonian captivity; it aimed to restore the supremacy of the Mosaic law. No single historical subject connected with the life of Christ enters so intimately into the interpretation not only of the gospels but of the whole New Testament. In the present note we can only attend to the points of principal importance.

The Scribes (οἱ γραμματεῖς), beginning with the time of Ezra, were alike the teachers and the law-givers of the nation. They were the custodians and interpreters of the Old Testament scriptures; they transcribed them and taught them in synagogue and school; they were the notaries and lawyers of a Jewish community, and as connected with the synagogue were often invested with considerable judicial authority.

Thus they are called διδάσκαλοι, *teachers*, νομικοί, *lawyers*, νομοδιδάσκαλοι, *teachers of the law*. A special title of respect was Rabbi (literally, "*My great one*"), *Master*.

To use the words of our Lord, they "sat in the seat of Moses." The Scribes rather than the priests were the religious leaders of the nation. Under them the law came to be studied and reduced to practice as it had never been in earlier times. "Cursed be he who knows not the law" was their maxim. But they were intent on securing obedience to the form rather than the spirit. In the endeavor to draw a sharp line between things allowed and things forbidden, there grew up a body of legal decisions intended at first as interpretations of the law, but which practically supplanted and abrogated it. This was the oral law, or "tradition of the elders." He who violated this oral law was held to have incurred greater guilt than he who broke the written precepts of the Torah itself.

The duties on which they laid greatest stress were the payment of tithes, ceremonial ablutions, prayer and fasting, and especially, as one of the greatest safeguards of the Mosaic system, on the duty of Sabbath observance.

The general drift and purport of their teachings is easily gathered from the gospels; see especially Matt. 5: 17-48; Mark 7: 1-23; Matt. 23; also from Paul's letters to the Romans and the Galatians. For the oral law in its details, as afterwards reduced to writing, the sixty-three tractates of the Mishna now constitute the chief storehouse of information.

The Pharisees (οἱ φαρισαῖοι) of the New Testament were in the main the same persons as the Scribes. They formed an organization that probably sprang out of the Scribe class. The name Pharisee occurs in no document earlier than the gospels, and nothing is known of the organization earlier than the Maccabean period, in the second century B. C. That in the time of Christ the Pharisees were for the most part Scribes, and *vice versa*, appears from the manner in which the names are often used interchangeably in the gospels, and from the fact that in Josephus the Scribe or Rabbi class are simply termed the Pharisees.

The Pharisees, properly speaking, were a fraternity or order formed for the purpose of enabling themselves to observe the law with extreme fidelity. The Scribes, as such, were teachers and interpreters of the law; in becoming Pharisees their aim was



Mass 15.38.9

but 6.1

" 6.11"

its practical fulfilment to the last degree of scrupulous literalness. To succeed in this there was need of organization. It was next to impossible to abstain from contact with things unclean, and to pay the exact tithe on every article produced or consumed, without some kind of coöperative effort.

The Pharisee was a conspicuous person in a Jewish community. He could be instantly recognized by his outer garment with its broad blue memorial-fringes, and by the phylacteries or prayer-fillets on his forehead and left arm. Equally noticeable were his ostentatious prayers on the street or in other public places, continued washings (both of the person and utensils) performed with ritualistic precision, and other similar observances.

Of the number of the Pharisaic body at the time of our Lord's ministry it is impossible to speak with precision. Toward the close of Herod's reign "over six thousand" (this number apparently constituting the main portion of them) are mentioned by Josephus (*Antiquities*, XVII. 2, 4) as having refused to take an oath of allegiance to the house of Herod and to the Emperor. During the New Testament period it is not unlikely that they gained large accessions, for they were zealous in proselyting, and their efforts would be favored by the religious ferment and the Messianic expectations of the age.

If we speak of them as a party or a sect, it must be with certain qualification. The word "sect" implies a divergence in creed (such as did not exist) from the great mass of the nation; "party" is apt to suggest to our minds political and secular aims. Wellhausen has successfully, as I am convinced, maintained the correctness of Scaliger's opinion that the Pharisees were a *societas ecclesiastica*, not a *factio politica*. A party they were in the state, but a religious party as over against the Sadducees, whose policy and aims were distinctively political. The Pharisees were the leading representatives of pure Judaism, opposed to all foreign and secularizing tendencies. They were the ultra-Jews—"seekers after righteousness"—but a righteousness to be obtained by the observance of the forms of the Levitical law. Paul describes their effort and their failure: "*Being ignorant of the righteousness that is of God, and endeavoring to establish a righteousness of their own, they have not submitted themselves to the righteousness that is of God*" (Rom. 10:2, 3; cf. 9:30-33).

How complete their failure was, from a moral point of view, we learn both from the gospels and from Paul's writings. Their moral character, as a class, *the spirit of their organization*, as our Saviour found it, is set forth in his great denunciatory discourse in Matt. 23. Its essential characteristic was hypocrisy, namely, possession of the form of godliness without its power, the using of religious forms to compass selfish ends. In this general charge of hypocrisy, Sadducees as well as Pharisees were included, as

appears from Matt. 16:12. Paul also contrasts Pharisaic profession and practice in the well-known passage, Rom. 2:17-24:

"But if thou bearest the name Jew, and reliest on the law, and makest thy boast in God, and knowest his will, and approvest what is excellent, being instructed out of the law, and hast confidence in thyself to be a guide to the blind, a light to those in darkness, an instructor of the simple, a teacher of babes, having in the law the form of knowledge and of truth;—thou, then, who teachest another, dost thou not teach thyself? who preachest not to steal, dost thou steal? who forbiddest to commit adultery, dost thou commit adultery? who abhorrest idols, dost thou rob temples? Thou who makest thy boast in the law, through the transgression of the law art dishonoring God. For, as it is written, the name of God is blasphemed because of you among the Gentiles."

Yet to be a Pharisee was not necessarily to be insincere, or of corrupt and licentious life. Nicodemus and Gamaliel were Pharisees. Paul, even after his conversion, still called himself a Pharisee. In the Pharisee-fraternity were many who really had a zeal for God, though not according to knowledge. In the earlier history of the organization the number of such was doubtless greater, of men worthy to be named with "the truly great and lovable" Hillel, grandfather of Gamaliel.

The Sadducees, and their attitude toward Christ, will come more fully into view later in the gospel history. Their interests and aims were more exclusively political.

On the rise of the Scribes under Ezra, consult Prof. Plumptre's article in *Dict. Bib.*; also Ewald, *History of Israel*, Vol. V.; Stanley, *History of the Jewish Church*, Vol. III.; Bissell, *Apocrypha of the Old Testament*, General Introduction; also Schürer and other writers named below.

On the Messianic hope entertained by the Pharisees, and the "righteousness" that they emphasized. The *Psalms of Solomon*, a Jewish-Greek work dating from 80 to 40 B. C., is a contemporary document of especial interest; see *Dict. Bib.*, p. 1713; Bissell, *Apocrypha*, p. 668.

On the general subject of the note the four gospels are still the chief source of information. See also *Outline*, p. 40, on the Synagogue.

Dict. Bib., Kitto *Cyclop.* Herzog, Arts. "Scribes," "Pharisees."

In gleanings the information derived from Josephus, the Mishna, and other Rabbinic sources, Schürer's *Zeitgeschichte* is a convenient manual.

Edersheim, *Jewish Social Life in the Time of Christ*.

Keim, *Jesus of Nazara*, Vol. I., pp. 321-346.

Geikie, *Life of Christ*, Chaps. V., VI.,—two chapters full of well-stated information.

Wellhausen, *Die Pharisäer und Sadducäer*, 1874. Wellhausen combats the views of Geiger and other recent Jewish writers, who set up the Pharisees as representatives of the "national idea" in a political sense. Hausrath, among historians, has followed them too closely, as have also the majority of recent expositors. Ewald said years ago of Geiger, Grätz *et al.*: their views "are wholly unhistorical and baseless, because they are themselves nothing but Pharisees, and do not intend to be anything else."

CHAPTER III.

EARLY MINISTRY IN JUDEA.

From the Passover, April 11, A. D. 27, to Christ's Return into Galilee in December—about eight months.

1. PRELIMINARY.

1. The entire record of this ministry is in Jo. 2:13—4:3, fifty-two verses; including the journey through Samaria it extends to 4:42. It comprises Christ's appearance in the Temple and work in Jerusalem—his work in the province of Judea—and the journey through Samaria. The fact also deserves notice here that our knowledge of Christ's work in Judea and Jerusalem (the Passion-week only excepted) is derived almost exclusively from the fourth gospel.

2. Christ's public ministry begins in Judea. It is true he had already "manifested his glory" at Cana by the miracle of the water made wine. But "his hour" had not then come, the hour, namely, of his Messianic manifestation to the nation. It was his already formed little band of disciples for whose faith that miracle had been especially designed, and who had apprehended its significance; *they* "believed on him" anew.

3. The political situation of Judea has already been described, Chap. II., § 1. It formed with Samaria an imperial province, attached to Syria, and now under the immediate military command of Pilate, the Roman procurator, who resided at Cæsarea.

4. Of the condition and life of the people of Judea, as distinguished from the Jews generally, it is difficult to obtain much definite information. It was thickly populated, without doubt,

though the estimate of Greswell must be enormously high ; he reckons the entire population as not less than seven millions, including the neighboring district across the Jordan.

5. The people were of purer Hebrew stock than elsewhere in Palestine, for the most part of the tribes of Judah and Benjamin. The priests and Levites must also be included. The priests alone numbered, according to Josephus, twenty thousand. The communities of Judea were under the civil jurisdiction of the Sanhedrin ; this could not be the case, at least to the same extent, elsewhere. They also, no doubt, came more directly under the influence of the priestly class, and were more devoted to the temple service, than those situated at a greater distance from Jerusalem.

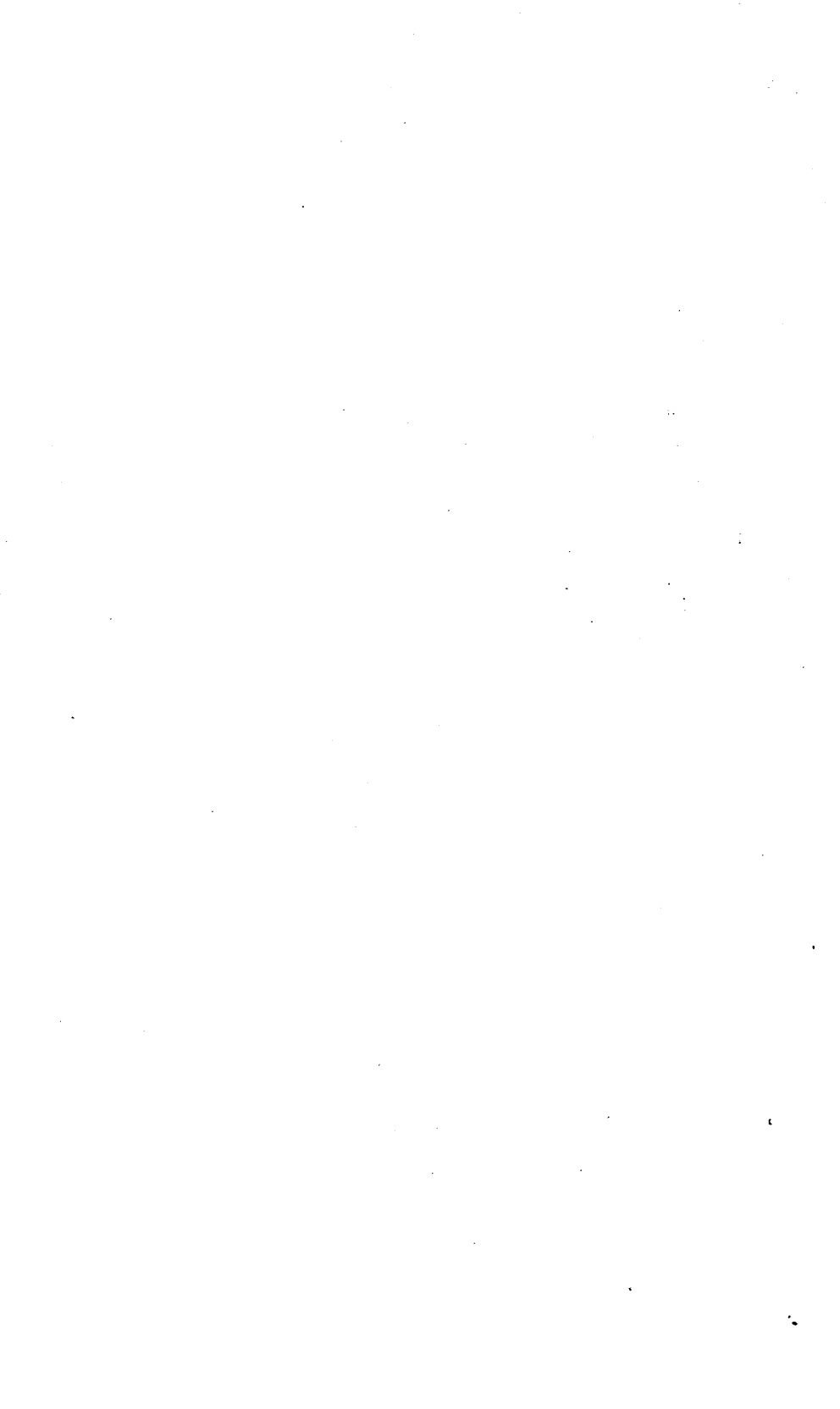
6. Of the exact duration of this part of our Lord's ministry we can only judge from the single allusion in 4 : 35 : " Yet four months and the harvest cometh." There is probably here a reference to the time of year at which the conversation took place ; this would fix the journey through Samaria in December or January. The allusion can, of course, furnish no precise date, but is sufficient to justify the commonly received view, which assigns eight months or more to this period. A second reason in its favor is to be found in the fact that the transfer of our Lord's ministrations from Judea to Galilee was nearly or quite identical with the time of John's arrest. Furthermore, it is plainly intimated in 3 : 22 and the following context (see section 4 of this chapter) that Christ and his disciples remained for some time in Judea. Their work continued until the number of baptized disciples began to outnumber those of John, and alarmed the Jewish leaders at Jerusalem. Thus the eight months' duration which is inferred from the datum mentioned above seems none too long to accord with the general purport of the narrative.

7. It is still more difficult to define the relation which this period holds to the subsequent and better-known periods of Christ's ministry. We notice the following facts concerning it :

- (1) It proceeded simultaneously with the ministry of John. .
- (2) It is characterized by the administration of baptism to those who became his disciples.
- (3) No miracles are mentioned except those wrought while he was still in Jerusalem ; see 2 : 23.

The population of all Palestine in the time of David was 5,000,000.
(Census 1st bk. 281-) which is 500 per sq. mile; more dense
than Switzerland. cf. 12-384-

Present pop. of Jerusalem 22,000 (But Dr. Smith says it is 100,000
J 124 plus says that the population of Jer. during the
siege was 3,000,000; Tacitus 60,000.
Perhaps



(4) The apostolate had not been formed, and no organization of his disciples made; the six disciples who had already attached themselves to his person had not yet left their business in order to engage continuously in attendance upon him and in the work of his ministry.

8. These months evidently belong to a transitional era in the Saviour's ministry. The old order was changing, giving place to a new, but it was changing slowly. It was John's mission to make ready for the Messiah a prepared people; he was still thus engaged; the Messiah himself with his first-chosen apostles joins in the same work. Christ's plan seems from the outset to have included a personal presentation of the gospel of the kingdom, on the part of himself or his messengers, to every Jewish community in the Holy Land. Galilee and Perea were to be reached later. The crowded cities and villages of Judea, with their busy millions, required a long and laborious evangelization; the opening months and the closing months of his three years' ministry are spent there. It is to be observed, also, that the baptizing by which the hearts of the devout were being made ready for himself, took place by the hands of his disciples; no doubt the preaching, likewise, by which their Messianic hopes were directed toward his own person, was largely by these same disciples.

9. The early Judean ministry, therefore, overlaps that of John, and with that belongs in a special sense to the prophetic dispensation under the old covenant. Its distinguishing historical feature is the baptizing unto repentance, which appears to have ceased when John's baptizing was also brought to a close by his imprisonment.

From other considerations, which are ably presented by Andrews, this period seems to join itself to the old theocratic regime rather than to the new spiritual order of things. The Messiah's early ministry had special reference to the Jewish people in their corporate capacity. He was their promised King, and came to claim his throne and his people; hence his public ministry began at Jerusalem, the national capital; then from Jerusalem he passed into the surrounding country, the province that at this period was the native soil and true home of Judaism. Had the nation accepted him, the transformation of the old

theocracy into the new would doubtless have been peaceful, gradual. The complete demolition of the former and the destruction of Jerusalem would have been unnecessary. But the imprisonment of John and the attitude of the religious leaders towards himself, made it more and more evident that the nation refused their King. Where, then, should the new spiritual commonwealth of the true Israel be begun? Certainly not in Jerusalem and Judea. The mustard seed of the kingdom could hardly thrive under the shadow of the haughty hierarchy. All that could be done in Judea was to prepare and fertilize the soil for the future years, when the growing tree should send forth its roots from the adjacent territory. The Christian church was not to be planted in the Temple, but in the synagogue, and in the freer, broader life of Galilee. To use our Lord's own figure, the new wine was to be put into a new elastic bottle.

Thus we see that the work in Judea had little connection with the primary organization-period of the church. Disciples there were, but they were not the suitable agents for his work; Jesus, it is said, did not trust himself to them. The twelve were all Galileans, except Judas Iscariot; most of the seventy also. The manifesto of the new kingdom was issued, not from Mount Moriah, but from a Galilean mountain; there, too, was made the beginning of an external organization. During the Galilean ministry, as Andrews remarks, the dividing line is drawn between the old and the new dispensations, between Moses and Christ. This view of the case helps us to account for the entire omission of the early Judean ministry from the synoptic narrative, as well as for the brevity of John's account of it. The foundations of the new faith had been for the most part laid in the believing hearts of Galilee; in that province most of his mighty works had been done, his power and glory most fully manifested; it was natural that the brief, compact apostolic story of Christ, as rehearsed to the early churches, should have chosen as its scene, *up to the date of the Passion-week*, not Judea, but Galilee.

On Judea, see Kitto, Art. by J. L. Porter; Hausrath, Vol. I., pp. 28-50, 186-190; Greswell, *Dissertations upon the Harmony of the Gospels*, Vol. IV., Diss. XXIII.

On this period of the ministry, see Andrews, p. 130, also pp. 187-190; Ewald, Chap. X.



The plan and general features of our Lord's entire public ministry may be profitably studied at this point—a public life of three years, beginning and ending in the Temple at Jerusalem. See Neander, Book IV., "The Public Ministry of Christ according to its real Connexion;" Lange, Book II., Pt. III., especially sections 8–11, on the "Plan of Jesus"—"Miracles"—"Teachings"—"Kingdom of God." These discussions by Neander and Lange have in them the substance of many more recent books. The portion of Lange just cited especially shows the hand of a master. It forms on the whole the ablest treatise upon the subject, considered from the historico-theological point of view, that has appeared in modern times. Better thoughtfully to read and re-read what these two writers have written, notwithstanding the need of qualification and correction *passim*, than to skim over the numberless articles, chapters and books of writers who have only followed in their wake. But see *Diet. Bib.*, Art. "Jesus Christ," pp. 1351–1359.

Andrews, pp. 117–131, 186–193.

Pressensé (unabridged ed.), Book II., Chap. IV.

Stalker, *Life of Christ*, Chaps. II.–V.

Liddon, *Bampton Lectures*, 1866, Lect. III.

Young, *Christ of History*, pp. 57–103.

2. FIRST CLEANSING OF THE TEMPLE.

John 2 : 13–22.

Christ begins his public ministry in the Temple. A few months before, he had emerged from the water of the Jordan "anointed with the Holy Spirit and with power;" from the spiritual conflict with Satan in the wilderness he had come forth clad with victory; he had then been proclaimed to the Jewish leaders as a present Messiah, and still a few days later had revealed his glory to a chosen few by a miraculous sign at Cana. Now the hour has come for the public initiation of his Messianic work, for presenting himself to the nation as its Deliverer. Accordingly he enters Jerusalem, the national capital—the Temple, the national sanctuary—at the Passover, the leading national festival. So it had been predicted in the last utterance of the older prophecy: "*The Lord whom ye seek shall suddenly come to his Temple, even the messenger of the covenant, whom ye delight in; . . . and he shall purify the sons of Levi*" (Mal. 3 : 1, 3).

The space "in the Temple" (ἐν τῷ ἱερῷ) allowed by the Temple authorities to be thus desecrated, was the great outer court, then called the "Mountain of the House," afterwards known as the Court of the Gentiles. In its whole extent it was

a square of about 750 feet on a side, the Sanctuary proper, including the Temple edifice, being situated toward the northern edge of it. The word translated "temple" in verse 19 (*vaós*), refers only to the Temple edifice, containing the Holy Place and Most Holy Place. As to the day of this occurrence, Godet observes: "The day on which every Israelite purified his house, may have been that on which Jesus purified his Father's," namely the 14th of Nisan, often called the First Day of the Feast, though the Paschal Supper was not eaten till the 15th. Christ's second cleansing of the Temple, however, at the close of his ministry, took place several days before the Passover, on the 11th of Nisan.

"*The Jews*" (v. 18) is a term frequent in John's gospel, and his characteristic use of it may be noticed here once for all. In almost all cases it denotes the leaders and representatives of the nation in its attitude of hostility to Christ; so here, the Jewish authorities.

"*Forty-six years*" (v. 20): According to Josephus (*Antiquities*, XV., 11) Herod commenced the rebuilding of the Temple in the eighteenth year of his reign. That year, it is found, was B. C. 19 (beginning with the 1st of Nisan), the year of Rome 734. The forty-sixth year would thus be A. D. 27, the year of this first Passover according to the chronology upon which the present *Outline* is based.

Our chief problem in the study of this passage, next to the interpretation of Christ's words, is to realize to ourselves the scene, one scarcely surpassed in history for moral sublimity. The marble and golden splendor of the Sanctuary, the imposing ritual of sacrifice and music, the multitudes thronging in and out of the gates, the clamorous traffic of the spacious outer court,—it is easier to make these mentally visible or audible, as the case may be, than to conceive of the spiritual power and majesty in which Jesus of Nazareth now appears, claiming authority in his Father's house. His first word is one of command, his deed, though not a miracle, as Bengel calls it, is one of might, and carries, to use Neander's words, "the direct impression of divinity." This impression of *power* peculiarly stamps the whole section. Christ's own words to the Jews, "Destroy this temple," etc., point forward to the culminating act of his Messianic power on earth, his resurrection from the dead.

Herod began to reign the third month of 717 A.H.C. or 37 B.C.
His Eighteenth year then extended from Nisan 1st of 734 A.H.C. or 20 B.C.
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20 B.C. (reckoned by the common method, counting one extreme) brings
us to 780 A.H.C. - 27 A.D. Wiesler p. 166 makes it
781 A.H.C., which must be by excluding both extreme fractions of yrs.
Milligan & Moulton follow Wiesler; so also Meyer, Tisch. Lange -
cf. Andrews, p. 8.

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the beginning of the building of the temple till Passover of 780
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734 to Nisan 1st 735; and fifteen days Nisan 1st
to 15th 780. A Jew would certainly call this
46 yrs. (he might have called it 47)



Jerusalem and the Temple will be more fully considered in the chapter on the Passion-week. For the probable plan of the Temple, see Edersheim, p. 23, or (in some respects different) Conder, *Handbook of the Bible*, p. 384.

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3. CHRIST IN JERUSALEM—DISCOURSE WITH NICODEMUS.

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2. It is implied that Jesus continued in Jerusalem during the festal week, participating in the celebration.

3. Miracles were wrought—*signs* of convincing power (2 : 23 ; 3 : 2 ; 4 : 35). Some of these he doubtless performed in the Temple ; we know that the blind and the lame were healed there on one of the days of the week before the crucifixion. These miracles were wrought in the presence of multitudes from all parts of the Jewish world, and many showed a readiness to become his disciples. They had a faith in the Messianic name and power of Jesus, but not the spiritual faith that he sought, and of which he speaks to Nicodemus in the following discourse.

4. The contrast between our Lord's procedure at this stage of his ministry, and what his disciples expected of him, is strikingly reflected in John's brief narrative. It is evident that the "many" who "believed" were looked upon as true believers even by John and his fellow disciples. Christ's reserve was at the time inexplicable. Subsequent events revealed the real character of these adherents, and furnished to John additional evidence of his Master's supernatural knowledge.

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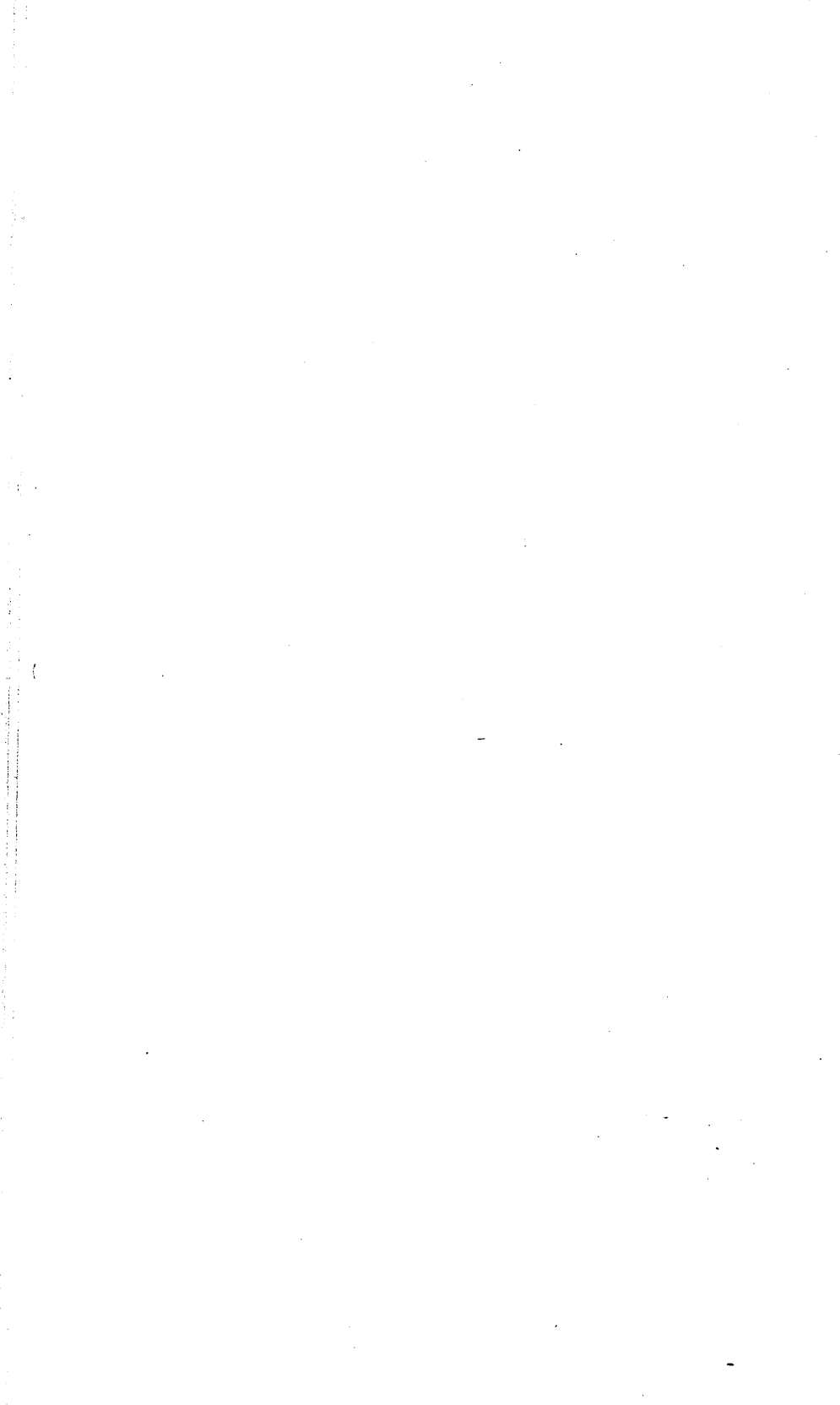
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alike, the Redeemer sets forth the profoundest truths concerning the way of eternal life through himself. The Christian thinker may well engrave them upon his heart, to be pondered side by side with Romans 3 : 21-26.

6. The historical framework of the discourse is but slight. The truths it sets forth manifestly transcend local and temporal limitations. Yet, in order to apprehend and apply them aright, there is need of the closest attention to its historical connection. The first discourse of our Lord, no less than each succeeding one, must be contemplated *in situ*. Westcott has rightly emphasized the fact that it "belongs to one definite point in the history of religious development." Here, as elsewhere, Christ's teaching adjusts itself to the occasion and the audience.

The following points deserve chief attention :

(1) Nicodemus was a Pharisee, a Scribe, and a member of the Sanhedrim (*ἀρχων τῶν Ἰουδαίων* : cf. also 7 : 50). He appears in New Testament history on two subsequent occasions, Jo. 7 : 50, when he interposes a plea in behalf of Christ, during the last Feast of Tabernacles : "*Doth our law judge any man, etc.?*" and Jo. 19 : 39, when he brings myrrh and aloes for the Lord's burial. In the latter passage he is mentioned as the Nicodemus "who at the first came to Jesus *by night*." He appears as a sincere, earnest-minded Pharisee, a seeker of the truth, but cautious, conservative, timid.

(2) In all probability others were present—John, if not other disciples. That Nicodemus brought companions with him, as Olshausen supposes, seems less probable, considering the state of public opinion and his anxiety to avoid observation.

(3) We have not a *verbatim*, nor even a full report of the conversation. These twenty verses are evidently a summary of a prolonged discourse. A mountain chain, says Godet, of which we see only a few peaks.

(4) The discourse clearly belongs to the initiatory stage of the gospel ministry ; see sect. 1 above. It moves within the circle of Jewish thought. John and Christ were still administering the "baptism of repentance for the remission of sins." To this baptism the Pharisees and Scribes had declined to submit ; see Luke 7 : 30.

(5) It treats of the "*Kingdom of God*" (*ἡ βασιλεία τοῦ θεοῦ*).

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Protter's reasons for making 16-21 John's comment:

1. The tense of ἡγάγας, ἔειπεν (αἰ) αἰ and ἦν v. 19.
2. "Only begotten Son" is elsewhere only by the Evangelist -
3. "to do truth" occurs elsewhere only 1 Jo. 1:6.
4. "Believe in the name of" is used elsewhere not by Christ but by the evangelist.

Godet mentions also: 5. The dialogue ceases 20. v. 15.

Contra, (largely from Godet):

1. There is nothing to imply a change of speaker: Had John intended us to suppose a change of speaker, he would certainly have indicated it more distinctly.
2. The discourse is left incomplete if broken off at 15; incomplete as an expression of Christ's thought/feeling; incomplete as an answer to Nicodemus' questions.

This was the root-term of the theology of that age—the theology of the Scribes, of the Jews. From it sprang whatever was really living in their religious thinking and aspiration. The term is not found elsewhere in John's gospel; in chap. 18 Christ uses its equivalent, "my kingdom" (ἡ βασιλεία ἡ ἐμὴ), three times. But Matthew and Mark give as the opening message of Christ's ministry: "*The kingdom of heaven* [Mark, "*of God*"] *is at hand.*" The Sermon on the Mount also emphasizes the truth here taught: "*Unless your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.*"

Nicodemus: See *Dict. Bib.*; Dr. Hackett's note is the best part of the whole article. In the *Zeitschrift für Lutherische Theologie*, 1854, pp. 643–647, are given five passages from the Talmud, in translation or in substance, in which mention is made of a certain Nakdimon, also called Buni, a wealthy, honored and pious Rabbi, who survived the destruction of Jerusalem. Nakdimon, or Nak'dimon, was the Aramaic pronunciation of the Greek name Nicodemus; Buni, so Delitzsch supposes, was his Hebrew name. Delitzsch, the author of the article, also cites from some unexpurgated edition of the Talmud a passage referring to the execution of Jesus; four of his disciples are mentioned, one of them bearing the name Buni. He thus infers, with considerable show of probability, that the Nakdimon of the Talmud is identical with the Nicodemus of the gospel history. Certainly one is hardly justified with Westcott in rejecting the hypothesis simply on the ground of γέρων in v. 4.

Many critics and commentators have followed Erasmus in making our Lord's discourse end with verse 15; they consider the rest, vv. 16–21, to be the apostolic teaching, or comment of John. So DeWette, Tholuck, Olshausen, Westcott; the latter states the reasons briefly. I think them not convincing. In favor of including these latter verses in the discourse itself, see Alford, Meyer, Lange, Godet.

Kingdom of God: See Cremer, *Lexicon*, βασιλεία and βασιλεὺς; Lange, *Life of Christ*, Vol. I., pp. 483–544; Oosterzee, *Theol. of the N. T.*, pp. 68–73.; *Dict. Bib.*, Art. "Kingdom of Heaven"

On the whole discourse, consult especially Alford, Meyer, Olshausen, Bengel, Godet, Lange.

4. CHRIST IN JUDEA.

John 3 : 22.

This verse is closely connected with the passage cited at the head of the following section, and seems intended simply to introduce it. I have severed it from its connection because of the interval of time it covers. As we have seen in sect. 1 above, it embraces a number of months,—possibly two-thirds of a year.

Of this prolonged ministry in the country districts of Judea, this one verse is our only distinct and unquestioned record.

The true reading of Luke 4 : 44 is still in question : "*And he preached in the synagogues of Galilee*" [or *Judea*]. But the reference with either reading is hardly to this period of Christ's ministry. A more distinct reference to it is found in the words of Peter, Acts 10 : 37.

After leaving Jerusalem (*μετὰ ταῦτα*) our Lord continued his work in other parts of the province ; there is no mention of any intervening retirement to Galilee, though John's use of the above phrase is quite consistent with such a supposition. His "disciples" were with him, those disciples, probably, who had followed him from the Jordan. Others rapidly gathered about him and were baptized, outnumbering those who were elsewhere coming to John the Baptist. Of miracles wrought during this period, casting out of demons, healing of the sick, etc., there is no hint here or elsewhere.

The characteristic feature of this period has already been alluded to in the section above : *he baptized*, though, as afterwards explained (Jo. 4 : 2), only by the hands of his disciples. Most interpreters agree that this was essentially John's baptism. Christ confirms its validity by adopting it (as he had previously done by submitting to it), preparatory to its final re-establishment as the permanent initiatory ordinance of his church. It was still unaccompanied, however, by that large and free bestowment of the Holy Spirit that characterized the baptism administered by his disciples after the resurrection.

Lichtenstein, *Leben Jesu*, Anm. 20, pp. 157-164, argues that this verse belongs toward the end of the year, "late in autumn"—that Jesus withdrew to Galilee after the interview with Nicodemus, and did not begin preaching in Judea till after five or six months—that John's *μετὰ ταῦτα* implies a considerable interval, and that Christ could hardly have continued baptizing during the whole of this period without earlier alarming the Pharisees. But see Andrews, pp. 154, 155, also Wieseler, p. 254.

5. JOHN AT ÆNON.

John 3 : 23-36.

While Christ was in Judea, John continued to preach and baptize, his station at the time of this section being Ænon, in Samaria. There he delivered his last public witness for his

37 —that saying ye yourselves
know, which was published
throughout all Judæa, begin-
ning from Galilee, after the
baptism which John preached;

Master in words of touching humility and sublime self-renunciation. He closes with the significant warning contained in verses 34-36. "The last utterance of the Old Testament," says Lange; Godet adds: "It recalls the threat of Malachi, which closes the Old Testament, *Lest I come and smite the earth with a curse.*"

The dispute of John's disciples with "a Jew" (*Ἰουδαίου* is the preferable reading) was concerning "purification"; concerning the precise point in dispute guesses are vain.

I understand the passage through to the end to be a report of the Baptist's discourse; see Meyer, Godet, Alford, Lange, Luthardt. *Contra*, that verses 37-38 contain the reflections of the evangelist in continuation of the Baptist's discourse, see Bengel, Tholuck, Olshausen, Milligan and Moulton.

ÆNON. "Ænon, near to Salim," (*Αἰνὼν ἐγγὺς τοῦ Σαλείμ*) has been searched for all over Palestine, a vexing question to New Testament geographers. Many modern authorities have located it in Judea. The word is an Aramaic plural of *En* or *Ain*, meaning "spring."

On the new map of Western Palestine (Palestine Exploration Fund, London, 1880) is found the name 'Ainûn, the site of an ancient village about ten miles north-east of Nablus (Shechem) near the headwaters of the great Far'ah valley. On the southern side of the valley, about four miles eastward of Shechem, is the village Salim. The concurrence of these names, if we consider the peculiar features of the locality as described by Conder, tends to fix this broad open valley between 'Ainûn and Salim as the scene of John's last baptizing.

Says Lieut. Conder (*Tent-Work in Palestine*, Vol. I., p. 92): "The head-springs are found in an open valley surrounded by desolate and shapeless hills. The water gushes out over a stony bed, and flows rapidly down in a fine stream, surrounded by bushes of oleander. The supply is perennial, and a continual succession of little springs occurs along the bed of the valley, so that the current becomes the principal western affluent of Jordan south of the value of Jezreel. The valley is open in most parts of its course, and we find the two requisites for the scene of baptism of a huge multitude—an open space and abundance of water."

The result of the recent survey is thus to establish the conjecture of Robinson formed after his second visit in 1852; see *Biblical Researches*, Vol. III., p. 333. If this opinion be the true one, it will be seen that John was at this time close to the border line between Samaria and Judea (see below, section 7: 3.), the Wady Far'ah forming part of the eastern boundary.

In Jerome's time an Ænon was pointed out about eight miles south of Scythopolis; thus also in Samaria, but much nearer the Jordan; see citation from Jerome's *Onomasticon* in Robinson, Vol. III., p. 333. Although no site with the required name has been found in that neighbourhood, many of the best Biblical geographers have been inclined (at least up to the discovery by Lieut. Conder of the 'Ainûn above mentioned) to favor the location mentioned by Jerome.

6. DEPARTURE FROM JUDEA.

Matt. 4:12; Mark 1:14, 15; Luke 4:14, 15; John 4:1-3.

The three verses cited from John at the head of this section are closely connected with the following episode, Christ's interview with the woman of Samaria, and serve as its preface. But on account of the historical questions that they elicit, they may for our present purpose be more appropriately treated in a separate section.

1. What was the occasion of Christ's withdrawal from Judea? As the evangelist plainly intimates, it was because the hostile attention of the Pharisees was now being diverted from John to himself. The hostile attitude of the Jewish hierarchy (*οἱ Ἰουδαῖοι*) has been already indicated by the writer in his account of the cleansing of the Temple.

2. When did this departure take place? According to the general opinion, late in December, or possibly several weeks later. It must be admitted that this rests on the rather slender basis of Jo. 4:35, "*Are not ye saying, It is yet four months and the harvest cometh?*" Other reasons have been mentioned in sect. 1 for believing that it was at least a number of months after the cleansing of the Temple.

3. Is this departure from Judea into Galilee to be identified with that mentioned in Matt. 4:12 and the parallel synoptic passages, so that we are to consider it as marking the beginning of our Lord's Galilean ministry?

Reasons for this identification will be given in the opening section of the following chapter. It is one of the most difficult problems that confront the historical inquirer, and is of importance for its bearing on the exposition of the fifth of John as well as the earlier chapters of the synoptic gospels.

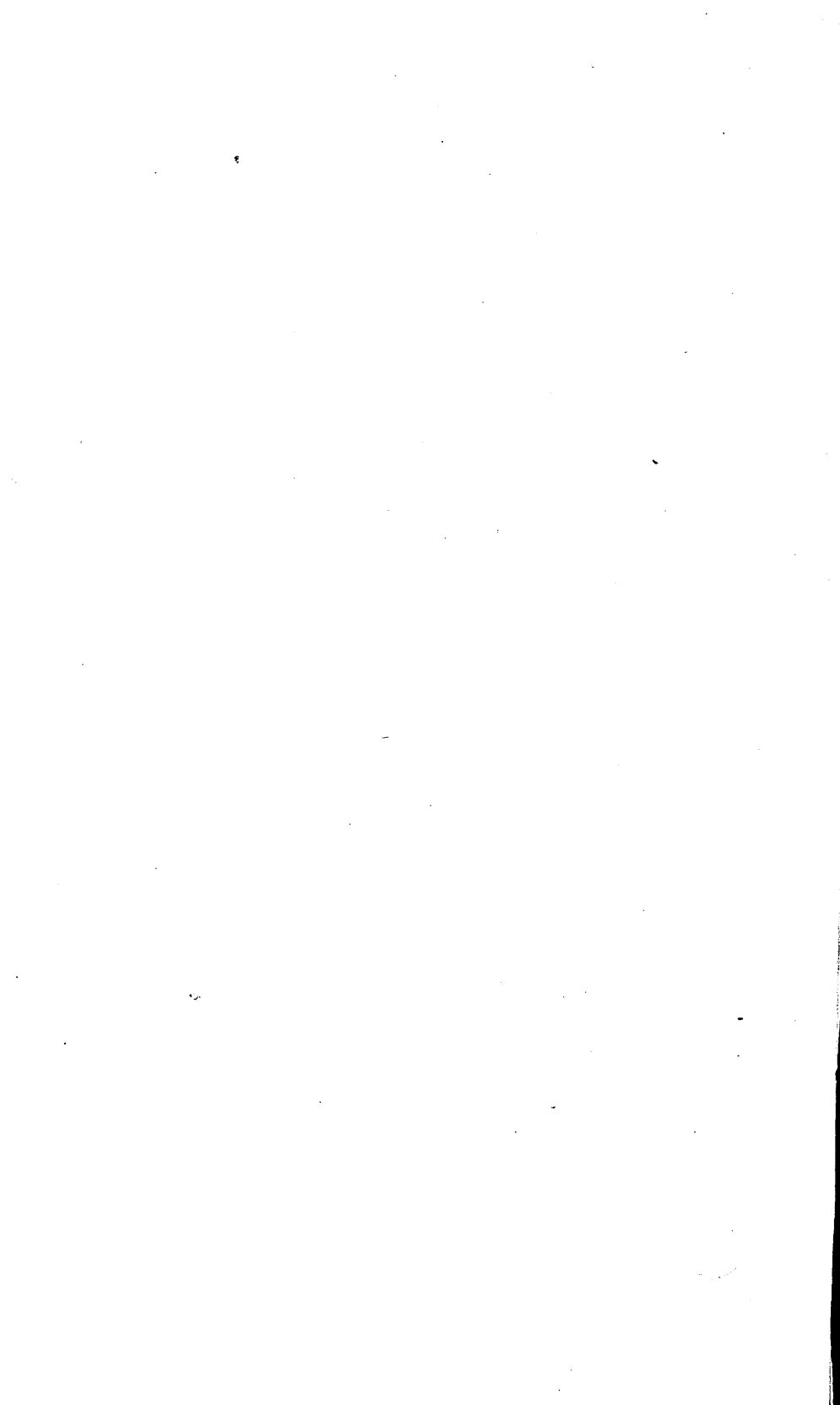
4. Is it implied in John 4:1 that John the Baptist was already cast into prison? The use of the present tense in the expression ascribed to the Pharisees (*Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης*) does not of itself imply this, yet it is not decisive to the contrary, as Andrews seems to assume. Considering, however, the close connection between this verse and the preceding section, the opinion of Wieseler and Andrews seems more probable, namely, that John was still at liberty.

For a somewhat different explanation, see Milligan & Moulton in Jo. 4:1.

"Not to escape ^{from} persecution, but to put an end to persecutions which
(how many times in fact) were mischievously used" etc

"Not to avoid his enemies, but to transfer his labors to freer and
more open fields."

See also Andrew, (slightly different more correct, I think)
p. 163, 4.



That this does not necessitate the conclusion drawn from it by Andrews (see pp. 194 seq.) and others, we shall see subsequently.

The date of John's arrest and imprisonment is unknown, though it doubtless took place about this time. See Chap. VI., sect. 20, for a statement of data and opinions. It is plainly intimated in the passages from Matthew and Mark cited at the head of this section, that it preceded the opening of the Galilean ministry.

7. THE WOMAN OF SAMARIA.

John 4 : 4-42.

1. The passage may be conveniently divided for thought and study as follows :

4-26, Conversation with the woman.

27-30, Her return to Sychar.

31-38, Conversation with the disciples.

39-42, Two days' ministry among the Samaritans.

2. Except this section in John's gospel, we have no record of a ministry on the part of our Lord in Samaria. His mission was to the Jews, not to the pagan or Samaritan communities of the Holy Land. That this two or three days' visit was aside from the line of his official Messianic work is also intimated in the evangelist's opening sentence : "*And he had (ἐδεῖ) to go through Samaria.*" The delay in a non-Jewish community, John explains was occasioned by the necessity of passing through this district in order to reach Galilee, rather than by the fact that it lay in the plan of his proper work. It was in December or January, as has been noted above, the expression, "It is yet four months and then cometh harvest," being taken by most interpreters as furnishing an indication of the time of year.

3. Samaria at this time was no longer a province by itself, but a part of Judea. Once, in the time of Jeroboam, it had been a name for the whole northern kingdom, but from the decline of that kingdom down to the New Testament period its limits had been constantly contracting. Josephus is our chief authority for its extent. In the *Jewish Wars*, III., 3, 4, he says : "Samaria lies between Judea and Galilee ; it commences from a village called

Ministry

*the 4th Judean
ministry -*

Samaria authority

Ginæa [now Jenin], and ends in the toparchy of Akrabatta." The northern boundary began at Carnel, and following eastward the southern edge of the plain of Esdraelon, ended at the Jordan near Scythopolis, now Beisân. The southern boundary is not so easy to settle; on most maps it lies too far to the south. A line drawn about as follows would satisfy the attainable data; beginning at Joppa, or in that latitude, thence eastward a little to the north of Shiloh till it reaches the Wâdy Fâr'ah, then following the course of the latter down to the Jordan. But even this territory could have been only nominally Samaritan in our Saviour's time. The Samaritans themselves inhabited only its central and eastern portions; their principal city and capital was Shechem.

4. As to the Samaritan people, the opinion now prevails, though with much dissent, that they were a mixed race, descended from the few scattered Jews left from the deportation of the ten tribes, together with the Assyrian colonists brought in at that period to occupy the land. The Gentile element was undoubtedly predominant. They claimed to be Jews—"our father Jacob"—descendants of Ephraim and Manasseh. Their religion was a modified and corrupted Judaism founded on the Pentateuch; the other books of the Old Testament they rejected. They were strict monotheists, but their worship of the one true God was so overlaid with superstition, that Christ said to them: "*Ye know not what ye worship;*" as compared with the Jewish, their worship was that of an unknown God, like that of the pagan Athenians; as compared with the Israelites whom Paul describes in Rom. 9:4, 5, they were strangers and foreigners; Christ afterwards speaks of the Samaritan leper as "*this foreigner*" (ὁ ἀλλογενὴς οὗτος) Luke 17:18.

Their holy mountain was Gerizim; it was the local centre of most of their religious traditions and legends. On its summit the expected Messiah was to appear—the Messianic prophet foretold in the Pentateuch and their traditions. Their temple, which had stood there for centuries, was now in ruins, having been destroyed by John Hyrcanus, B. C. 129.

It is doubtful whether the words, "For the Jews have no dealings with the Samaritans," rightly belong in the text, but they describe correctly the existing relation between the two



peoples. The Jewish feeling was one of extreme hatred and contempt; on a later occasion they taunted Jesus in the Temple: "*Say we not well that thou art a Samaritan and hast a demon?*"

5. Jacob's well, still called Bir Yakûb, is near the great road that traverses Palestine from Jerusalem to Galilee. As the traveller approaches Shechem from the south, the road skirts the long shoulder of Gerizim at its base, then bends toward the left to enter the valley. Near its bend, a few rods off to the right, he comes to the ancient well, now covered with the broken arches of a vaulted enclosure. "It is on the end of a low spur or swell running out from the north-eastern base of Gerizim." Thus, one standing by its mouth is still fifteen or twenty feet above the level of the plain. "Of all the *special* localities of our Lord's life," says Dean Stanley, "this is almost the only one absolutely undisputed."

Lieut. Anderson made an examination of the well in 1866, while engaged in the Palestine Exploration Fund survey. In the floor of the vaulted chamber, he says, "was the mouth of the well, like the mouth of a bottle, and just wide enough to admit a man's body." Through this he was lowered by a rope to the bottom. "The well is seventy-five feet deep, seven feet six inches in diameter, and is lined throughout with masonry, as it is dug in alluvial soil." Originally it was probably of twice the depth. When visited by the English traveller Maundrell in 1697 the depth was one hundred and five feet.

Sychar was formerly considered to be another name for Sichem or Shechem, lying in the valley between Ebal and Gerizim. But there is strong reason to believe that it was the city which occupied the site now called 'Askar, about half a mile north-east of the well, across the plain.

6. The persons of the narrative appear upon the scene with more than usual distinctness. Nowhere else in the fourth gospel do we find the words of Christ in so rich an historical setting. One is tempted to believe with some that John was himself present during the whole interview, having remained with Christ while the rest of the disciples went to the neighboring city for provisions. "*Wearied — sat thus:*" this is the picture that

caught the eye of the unknown poet of the *Dies Iræ*; reproduced in his touching line,

“Quærens me sedisti lassus,”

it has been to the Christian heart ever since a memento of its Redeemer's unwearied, seeking love.

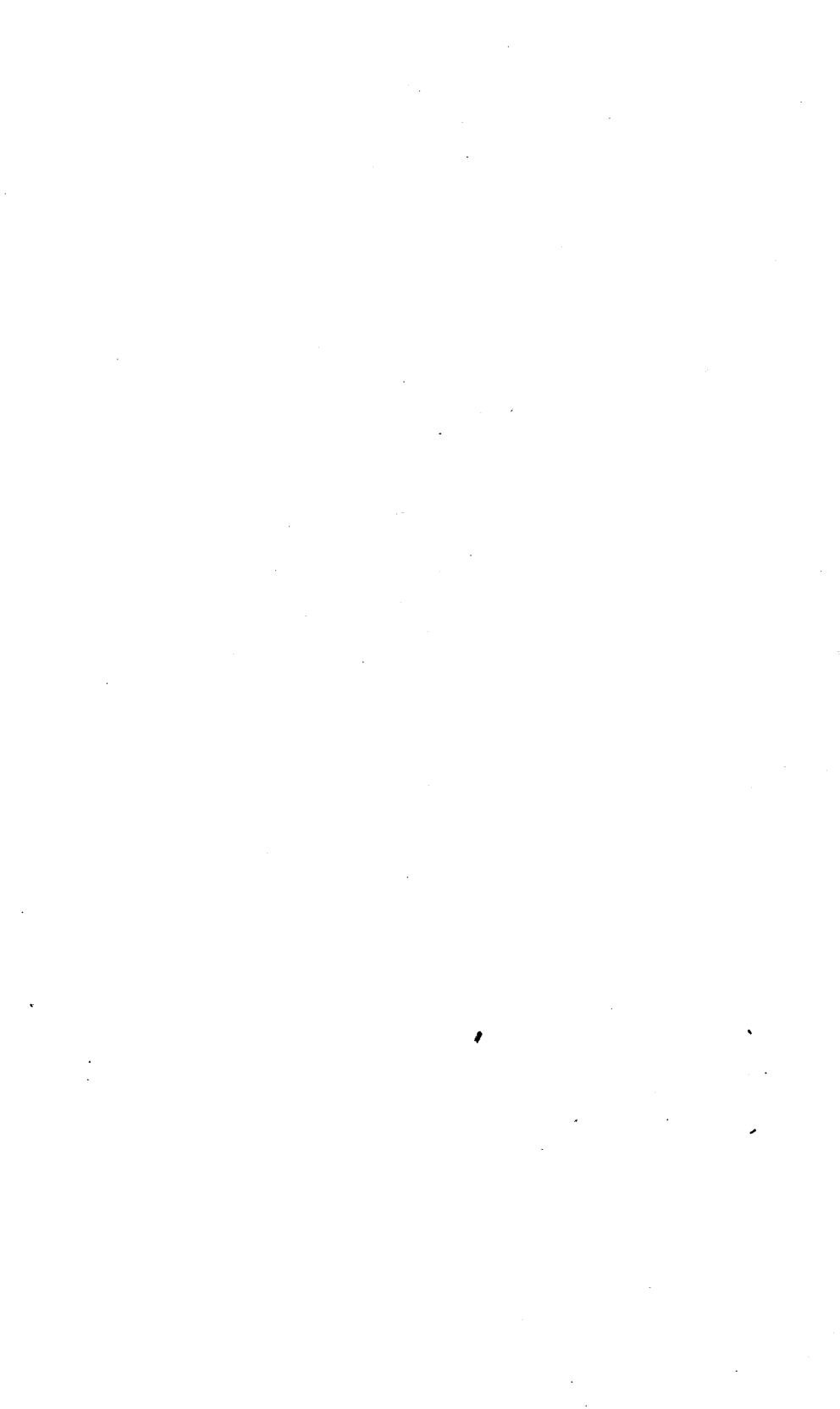
It was noon as Jesus sat looking across the plain of Sychar, which, between the well and the city, begins to narrow toward the valley of Shechem. A woman comes bearing on her shoulder a *hydria*, or water-jar. She is a Samaritan, and, as the sequel reveals, a woman of more than ordinary mental energy and force of character. Her life is openly illegal, immoral; for she is living illicitly with a man not her husband. Yet we are not to suppose her sunk in that sensuality that

“hardens all within,
And petrifies the feeling.”

Her inquisitive moral earnestness, her bright responsive mind, and her susceptibility to Christ's revelations of truth, at once contradict that supposition. She has also the gift of effective speech, shown both in the conversation itself and afterwards when with the swift haste of willing feet she bears the glad news of the new-come Messiah to her townspeople.

It is beyond the scope of this *Outline* to enter into the interpretation of Christ's discourse. In the stroke and counter-stroke, the thrust and parry of the rapidly sketched conversation, there flash forth great truths unheard before; it closes with that announcement seldom so distinctly made by our Saviour during his ministry: “*I am the Messiah.*” “This open avowal that he is the Messiah,” says Abp. Thomson (*Dict. Bib.*, p. 1362) “made to the daughter of an abhorred people, is accounted for if we remember that this was the first and last time when he taught personally in Samaria, and that the woman showed a special fitness to receive it, for she expected in the Christ a spiritual teacher—not a temporal prince.”

7. After the woman has started back to Sychar, the conversation with the disciples begins, as given in verses 31–38. It ends as they look up and see the multitude streaming across the plain. The language used by our Saviour marks the afternoon as one, on his part, of spiritual uplifting and joy. It is a harvest day of *fruit unto life everlasting*. “The heavenly joy that fills the



heart of Jesus throughout this passage is paralleled only in the magnificent paragraph, Luke 10:17-24" (Godet) *Notes on the Gospels*.

8. Jesus remains in Sychar two days, "two exceptional days," says Godet, "in his earthly history." The harvest continues; many more believe; with a large, intelligent faith such as Christ was long to wait for on Jewish soil, they see in him "the Saviour of the world" (vv. 39-42).

Who had done the sowing? What previous preparation had there been for this reception of Christ? He seems to have wrought no miracle in proof of his teaching; he was not even met with the customary Jewish challenge to produce "a sign from heaven." The ministry of John spoken of in the closing part of the previous chapter furnishes the nearest solution. John has been baptizing—possibly was still baptizing—at Ænon. As we have noticed in sect. 5, his station was probably near the head-springs of the Wâdy Fâr'ah. Now these are not more than ten miles from Sychar, and John's preaching had doubtless been listened to by many of its inhabitants.

On Samaria see *Dict. Bib.* p. 2802; Stanley, *Sinai and Palestine*, Chap. V.; Hausrath I., 14-27; Conder, *Hand-book*, pp. 309-312; and see map opposite p. 304.

The Samaritans: *Dict. Bib.* and references there given (especially Robinson, *Biblical Researches*, Vol. II., pp. 273-301; Vol. III., pp. 128-133); the author of this article maintains the older view of their purely Assyrian origin. In favor of the view indicated in the paragraph above, see Schürer, pp. 373, 374; Petermann in Herzog's *Encyclopädie*; Conder, *Tent-Work*, chap. II.; Davidson in Kitto's *Cyclopædia*; Westcott, *Introduction to the Study of the Gospels* has a note on the "Christology of the Samaritans," pp. 172, 173.

Jacob's Well at Sychar: Robinson, *Biblical Researches*, Vol. II., pp. 283-286; Lieut. Anderson in *Recovery of Jerusalem*, pp. 464-467; Conder, *Tent-Work*, Vol. I., pp. 75, 76; *Dict. Bib.*, Art. Sychar.

As further helps in the exposition of the narrative, consult Meyer, Godet, Lange (this section, in the American edition, an *indigesta moles*, but a veritable treasury of fact and thought), Alford *et al.*, on John; also Lange, *Life of Christ*; Hanna; Andrews, pp. 164-168; Trench, *Studies in the Gospels*, pp. 82-187.

*The two days
ministry
sowing &
reaping*

*On the Samaritan Passover. See Stanley - Jerusalem -
1859-57 - described by Hausrath. Dict. Bib. III 2387.*

CHAPTER IV.

MINISTRY IN GALILEE.—FIRST PERIOD.

From December, A.D. 27, to the Second Passover, March 30, A.D. 28
—about four months.

1. PRELIMINARY.

1. The ministry of Jesus in Galilee is the principal theme of the gospel history as given in the synoptists. The first nine chapters of Mark furnish a nearly consecutive account of it; the other gospel sources for the history of this period will be seen at a glance by reference to the chronological chart.

2. Galilee, besides being his early home, was thus in another sense our Lord's "own country." It stands in the foreground of New Testament history as the scene of the most eventful era of his ministry. For nearly two years it was traversed by himself and his apostles, till every Jewish community had heard the gospel of the kingdom. "Beginning from Galilee after the baptism which John preached" is Peter's account to Cornelius of the opening of our Lord's public work—language that confirms the view we have already considered, that the early Judean ministry was of a transitional and preparatory character. In Galilee was laid the foundation of the Christian church. Eleven of his twelve apostles were Galileans. Here, after being rejected by his "own nation"—"he came unto his own, and his own received him not"—he began to gather about him that "holy nation" destined to be his eternal possession. As, then, we re-enter Galilee, following our Lord's footsteps, we are on ground scarcely less memorable in sacred history than even Olivet and Jerusalem.

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The history and geography of this province will require our separate consideration ; references are given below.

3. As we look down the course of this ministry, embracing, as already mentioned, nearly two years, two mountain summits arrest the eye ; one is the Mount of the Beatitudes, the other the Mount of the Transfiguration. These mark the principal epochs of its progress ; were we to mark off the periods of its development simply according to the inner connection of events, without reference to the points of contact with external history, and without regard to chronological convenience, the three-fold division of the Galilean ministry would be as follows : The first period extending to the choice of the Twelve on the Mount of the Beatitudes—the second to the Transfiguration—the third to the final departure towards Jerusalem after the Feast of Tabernacles. Practical considerations, however, favor the usual division, made by drawing the boundary lines at the definitely known dates of the Passovers of the years A. D. 28 and 29.

The order of events, as given in the ensuing two chapters, is essentially that to be found in Gardiner's *Harmony* ; to the introduction and notes in that work the student is referred for the main reasons on which this order is founded ; several points are still more fully explained by Robinson.

4. Two problems, however, require our special attention. They concern both the length of the Galilean ministry and the order of its opening events. They bear too intimately upon the historical exposition of various passages of the gospels to be passed over in silence. One relates to the feast named in John 5 : 1, when the healing took place at the pool of Bethesda—what feast is meant, and in what year is it to be placed ? This problem will receive attention under its appropriate section.

The other has already been referred to in sect. 6 of the preceding chapter. It mainly concerns the *order* of events, particularly whether the opening events of the Galilean ministry (included in sections 3–10 of this chapter of the *Outline*) belong before or after the miracle at the pool of Bethesda, related in the fifth of John. Did Christ wait till after that visit to Jerusalem before entering upon his public ministry in Galilee ?

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If so, the first rejection at Nazareth, the call of the Four, and the events immediately subsequent, including the first preaching

tour, must be placed several months later. In that case the Galilean ministry becomes so much shorter; the three or four months intervening between the departure from Judea and the miracle at the pool of Bethesda were passed in comparative seclusion. The order adopted in the present *Outline* rests on the identification of the return into Galilee mentioned in Matt. 4:12 with that of John 4:3. In favor of it are the following cogent reasons:

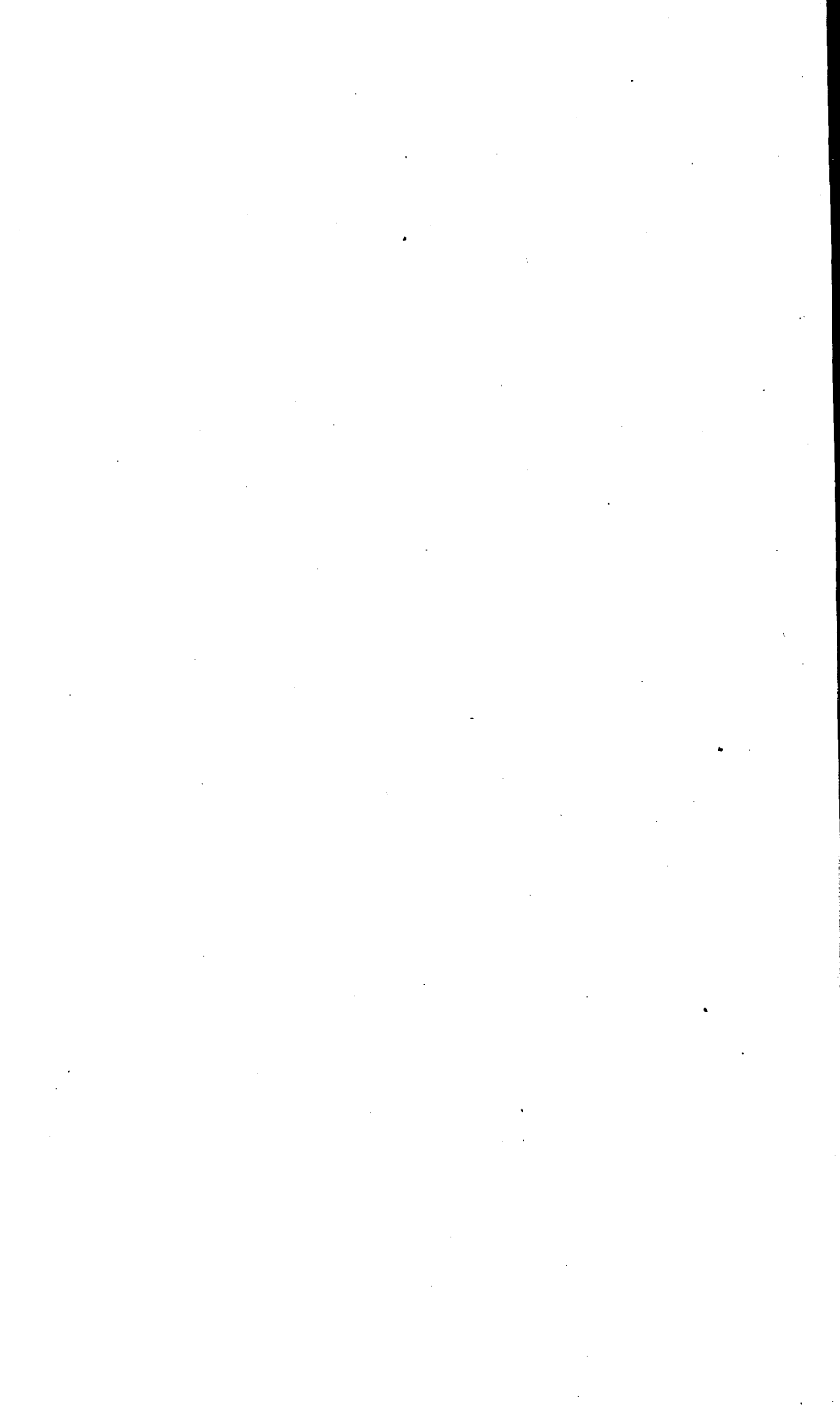
In the first place, there are two returns into Galilee expressly mentioned by John, each important as introducing a distinct stage of Christ's work; the latter, and the latter only, answers to that mentioned by the synoptists. The assumption of a third return, historically more noteworthy than either of the preceding, yet omitted by the very evangelist who has been careful to distinguish the successive stages in our Lord's early ministry, can only be justified by clear evidence either from the synoptic or external history.

Secondly, the Sabbath named "second-first" (*δευτεροπρώτου*) in Luke 6:1 was, according to the best lexical authorities, the first Sabbath after the Paschal week. Now, whichever of the two leading theories concerning the feast in John 5:1 be adopted, the time allowed between the miracle at the pool of Bethesda and the plucking of the grain-ears is not sufficient to admit the insertion of sections 3-10 of the present chapter.

Thirdly, judging from the inner connections of events, the natural position of the narrative in the fifth of John is that given below. At no other point in the series do the events and utterances there related accord so well with the organic development of the history. The force of this argument can only be appreciated after a careful study of the chapter itself.

It is objected, on the other hand, that the return of which the synoptists speak took place after John's arrest, while this which is mentioned in the fourth gospel took place while he was still baptizing. We reply that in interpreting Matt. 4:12 and its synoptic parallels, the design of the writers must be taken into the account. An examination of their narrative will reveal the fact that they do not attempt to define with chronological precision either the beginning or the end of the Galilean ministry; a similar question will meet us concerning its close, when we compare Matt. 19:1, Mark 10:1, and Luke 9:51, with John 7:10.

OML-B.L.N. 1.33.69 - m.H. [alg.]
ins. A.C.D.R. et al. Tisch.



In defining the date of its beginning, it suffices for the synoptic writers to make the general statement that it began when John the Baptist's ministry ended. Hastening over the preliminary period that followed the temptation and the first Passover, they proceed to record our Lord's public work in Galilee, and broadly mark it as beginning after John's ministry was over, that is, after his arrest. This seems to be the simple intention of Matthew and Mark in the passages cited. Remembering as they did that Jesus had begun his ministry in Judea, they speak of the Galilean ministry, as *a withdrawal into Galilee on the imprisonment of John*. Thus viewed, their statements contain no essential error, whether John was imprisoned while Jesus was still in Judea, or while on his way through Samaria, or even after he had come into Galilee, but had not begun preaching in Nazareth and Capernaum.

But we turn from this question of chronology to the far more fruitful study of the deeds and the teachings of these memorable Galilean years.

On Galilee and its history, Josephus and the New Testament are the leading original authorities. See also: *Dict. Bib.* and Kitto, *Cyclop.*; both articles are by J. L. Porter, the latter more recently written and free from some errors in the earlier; Stanley, *Sinai and Palestine*, Chap. X.; Selah Merrill, *Bib. Sacra*, 1874, two articles on *Galilee in the Time of Christ*, Hausrath, I., pp. 1-14, Keim, II. pp. 1-15.

As to the question just discussed, whether sections 3 to 10 (or 9) of the present chapter belong before or after the miracle at the pool of Bethesda, the answers of various authorities are:

Before: Robinson, Greswell, Gardiner, Lange, Abp. Thomson, Godet, Gess, Westcott; also Farrar, Geikie. Mt. 4:12 D.B. II, 1362

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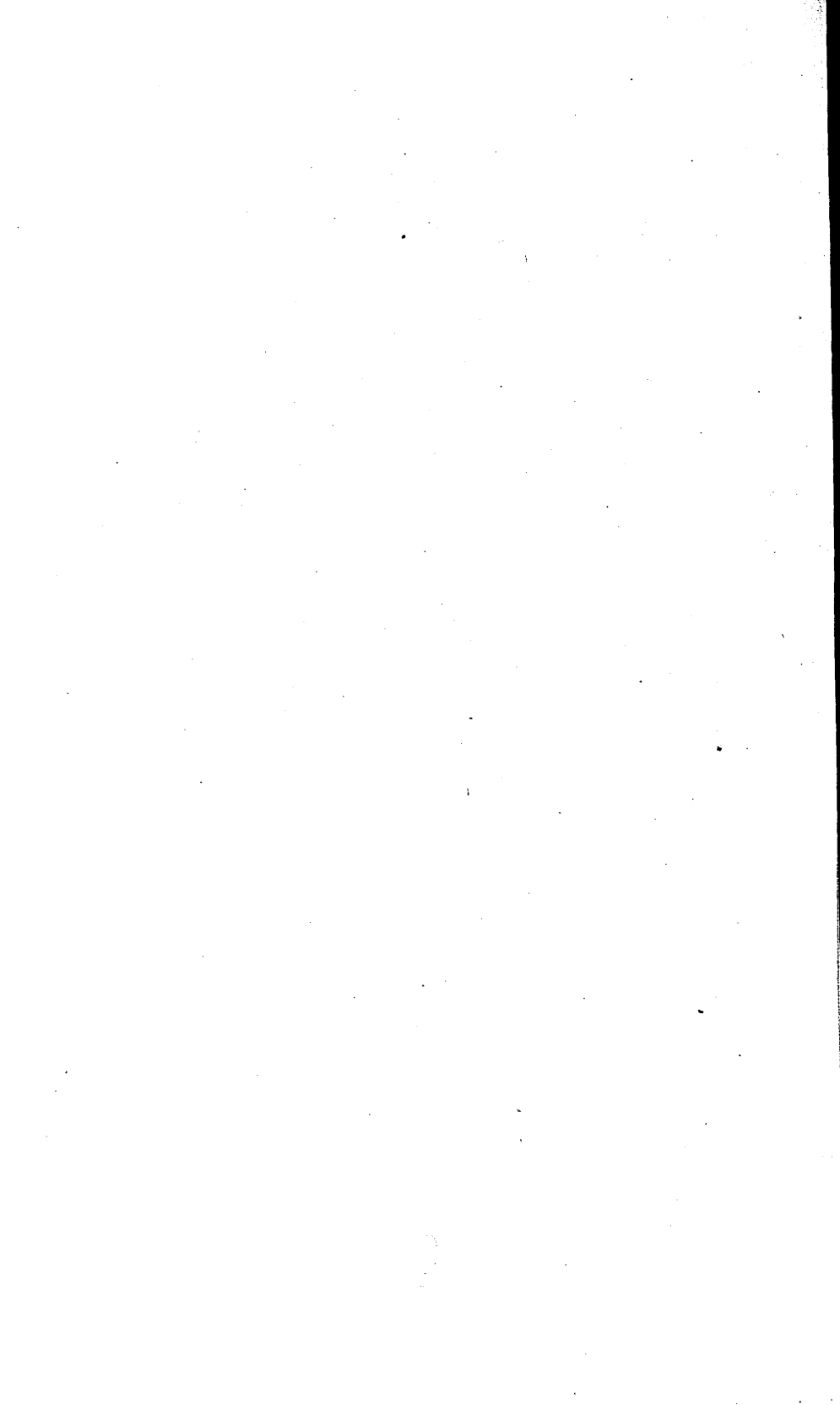
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Chronology of the ministry follows:-

X - Abp. Thomson's opinion in G. 4:1.

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THE WOMAN OF SAMARIA.

John 4: 1-42.

When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples), he left Judea, and departed again into Galilee. And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away into the city to buy food.)

SAMARITAN WOMAN.—How is it that thou, being a Jew, askest drink of me who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

JESUS.—If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

WOMAN.—Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

JESUS.—Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

WOMAN.—Sir, give me this water, that I thirst not, neither come all the way hither to draw.

JESUS.—Go call thy husband and come hither.

WOMAN.—I have no husband.

JESUS.—Thou saidst well, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.

WOMAN.—Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

JESUS.—Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is spirit: and they that worship him must worship in spirit and truth.

WOMAN.—I know that Messiah cometh (who is called Christ): when he is come, he will declare unto us all things.

JESUS.—I that speak unto thee am [Messiah].

HER RETURN TO SYCHAR.

And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? So the woman left her water-pot, and went away into the city, and saith to the men, Come, see a man, who told me all things that ever I did: can this be the Christ? They went out of the city, and were coming to him.

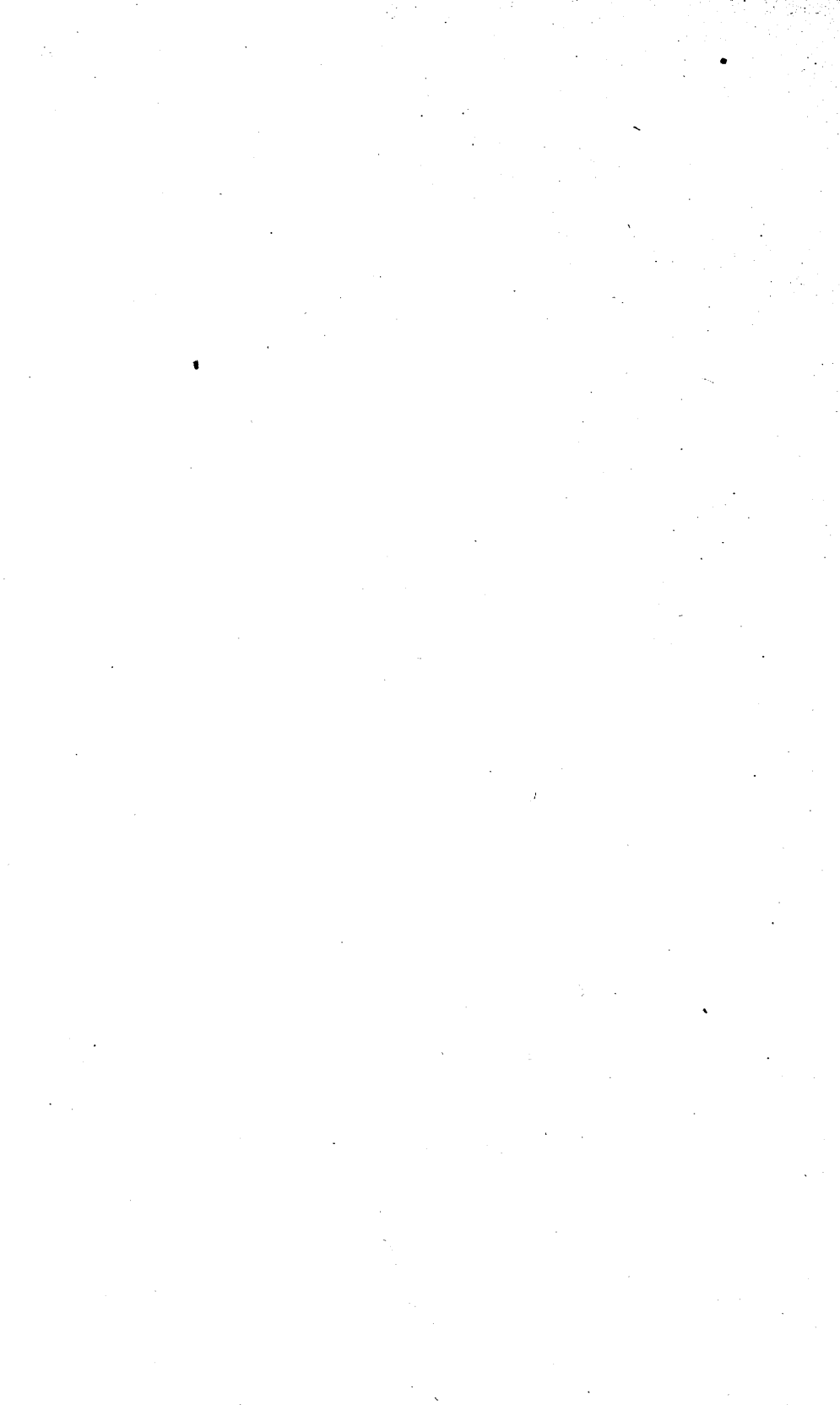
CONVERSATION WITH THE DISCIPLES.

In the mean while the disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the

will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

TWO DAYS' MINISTRY AMONG THE SAMARITANS.

And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.



$$753 \text{ A.D.} = 1 \text{ A.C.}$$

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For dates B.C. use 754, i.e. subtract from 754.

For dates A.D. use 753, adding 753 to reduce A.D. to A.D.;
subtracting 753 to reduce A.D. to A.D.



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